The Women's Missionary Magazine

Special Emphasis — Ethiopia

March, 1953

GUTAMA RUFO

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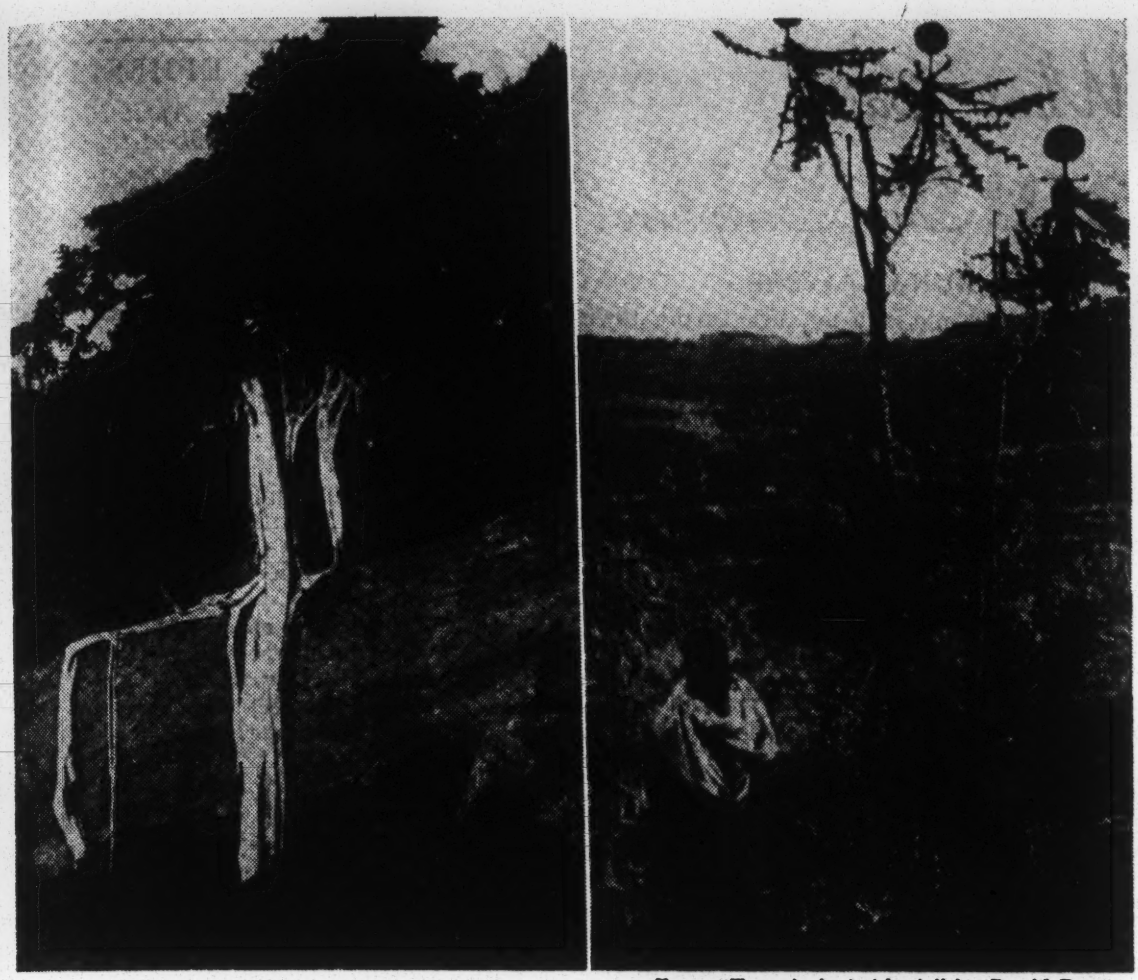
Ethiopia pictures for cuts in this issue were furnished by Mrs. Ruth Lobaugh Walker, Rev. Charles M. Haspels, Miss Hazel McGeary, Miss Marjorie Faught, Miss Isabel Blair, Miss Martha Maxwell and her father, Dr. J. S. Maxwell, Miss Mary Nell Harper, Miss Ruth Nichol, Miss Ruth McCreery, Miss Doris J. Hill and Mrs. Floyd J. Clark.



—From "Travels in Ethiopia" by David Buxton

Scenes along the way in the "Rainbow Empire" where our missionaries tell the story of Christ and salvation through Him. Left: A fig tree whose roots resemble streams of some viscid fluid flowing down over the rocks. Right: Monster thistles on the borders of Tigre Province.

The Missionary's Plea

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Pray for us! We are but vessels frail;
The world's appalling need would crush us down,
Save that in vision we behold the crown,
Upon His brow who shall at length prevail!

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast our fear, redemption blot out guilt,
Ere we behold the Kingdom of God's Son.

We shall behold it! Lo, His Word stands sure,
Our King shall triumph in a world set free.
With joy His chosen ones His reign shall see!
Pray for us, friends, that we may still endure!

—Author Unknown.

What Saith The Scripture?

RUNAWAY BOB

Some years ago in a manufacturing town in Scotland a young woman applied to the superintendent of a Sunday school for a class. At his suggestion, she gathered a class of poor boys. The superintendent told them to come to his house during the week and he would get them each a new suit of clothes. They came and were nicely fitted out.

The worst and most unpromising boy in the class was a lad named Bob. After two or three Sundays he was missing and the teacher went to hunt him up. She found that his new clothes were torn and dirty, but she invited him back to school.

The superintendent gave him a second new suit, but after attending once or twice, his place was again empty. Once more the teacher sought him out, only to find that the second suit had gone the way of the first.

"I am utterly discouraged about Bob," she said. when she reported the case to the superintendent, "and must give him up."

"Please don't do that," said the superintendent; "I can't but hope there is something good in Bob. Try him once more. I'll give him a third suit of clothes if he will promise to attend regularly."

Bob did promise, and received his third new suit. He attended regularly after that and got interested in the school. He became an earnest and persevering seeker after Jesus, and found Him. He was made a teacher, and studied for the ministry.

The end of the story is that discouraging Bob—that forlorn, ragged, runaway Bob—became the Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, and by so doing opened the kingdom of heaven to the teeming millions of that vast country.

—SELECTED.

How precious is the Book Divine,
By inspiration given!
Bright as a lamp its doctrines shine
To guide our souls to heaven.
Its light descending from above
Our gloomy world to cheer,
Displays a Savior's boundless love,
And brings His glories near.

JOHN FAWCETT

EPHESIANS

April Bible Book-of-the-Month

1. Thinking of our worship theme, "Unity in Christ" note the many references to "together" and "one."
2. What groups is Paul trying especially to bring together?
3. Compare the salutation at the beginning of *Ephesians* with that of *Galatians*.
4. *Who* is the bond of all unity and the key to the meaning of all creation?
5. What figure of speech does Paul use to show the relationship between Christ and His Church?
6. Note on paper, or mark in your Bible, each reference to God's gifts to us through Christ.
7. *Why* does Paul say salvation is by grace, not works?
8. God entrusts Paul with a mystery. *What* is it? *Why* is it important to *you?*
9. What is each part of the complete Christian armor for those who yearn to conquer evil?
10. In the light of this Epistle what are some factors that prevent close unity within a home? between friends? among church members? in a community? What solution does Paul offer?

THE INWARD, UPWARD, OUTWARD LOOK

I'm glad I find within God's Book
The inward, upward, outward look.
Each time I read its pages fair
The Holy Spirit meets me there,
And seems to whisper in my ear,
"I have a message you should hear."

First, He bids me look within
To search for any hidden sin
That may be lurking in my heart,
From which I'm helpless to depart;

And then He bids me look above
Where God awaits in tender love
To cleanse my heart at my request
And strengthen me for every test

When I have met Him thus in prayer,
He always makes me more aware
Of needs which I can surely meet
If I but claim His promise sweet.

I'm glad I find within God's Book
The inward, upward, outward look.

—*War Cry.*

The Women's Missionary Magazine

of the United Presbyterian Church of North America

Vol. LXVI March, 1953 No. 7

The Inward Look—Worship Service

By WILLIAM J. BOVARD, DuBois, Pa., Senior at Pittsburgh-Xenia Seminary

WHAT SAITH THE EPISTLE TO THE EPHESIANS?

Theme: Unity in Christ

Scripture: Ephesians 2:1-10; 3:16-19; 4:13.

Introduction: We cannot fail becoming interested in a book which caused one writer to call it "the worthy fruit of the culmination of Paul's career." Such is the letter Paul wrote which we recognize as the *Epistle to the Ephesians*. This letter appears to have been written not to the residents of Ephesus alone but to the churches in the area of which Ephesus was outstanding. They were new churches — mission churches in an area previously un-Christianized. They were in need of instruction and exhortation. But the work of the learned apostle, Paul, who had no doubt won many of them to Christ, had to be carried on via letter—because he was in prison. Of the four known letters Paul wrote while in prison only *Ephesians* is acclaimed in such glowing terms as "the profoundest book in existence," or "the divinest composition of man." Observe the dignity and serenity of its language, united with the sustained loftiness of its thought and teaching.

Analysis: This letter is Paul's most important work on the doctrine of the church. The ideal of the church is unity. Evolving from the idea of the one Church and of the Sonship of Christ is the ideal of the Christian life—unity in Christ. The book is divided into two parts. The first speaks of Christian truth (ch. 1-3), showing the work of redemption as wrought in Christ Jesus. The second main section deals with the Christian life (chs. 4-6). The Christian's conduct is drawn in the light of his unity with our Lord. There can be no finer conclusion to the epistle than Paul's figurative description of the armor of God (6:10-20).

Meditation: The book of the Ephesians is saturated with the idea of unity. Unity is defined as "the state of being one; singleness; harmony; concord." Such a unity is what Paul speaks of. Such a unity are we to have in our churches. And such a unity will come in our churches only as we *personally* seek to attain harmony in the Lord Jesus Christ (4:13). Union with Christ demands perseverance in the faith during days of prosperity as well as in times of adversity. As we have been chosen in him, so we must strive to attain moral and spiritual harmony in him (1:4).

Take an old Bible and underline the different passages in this book where Paul refers to "in him," "in whom," or similar phrases. Note the frequent occurrence of this idea of union in Christ. In regard to this how must a wife act in relation to her husband? a mother in relation to her children? a servant or em-

ployee in relation to the employer? What is the one key to the problems these relationships present?

Prayer: Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (3:20, 21).

The Upward Look

By MRS. WALTER C. BRETHAUER, WGMS Prayer Group Secretary,
511 Wabana St., Pittsburgh 14, Pa.

The following suggestions for thanksgiving and petition are given to supplement those given in the *Prayer Cycle* for the April study as outlined in the *Program Calendar*.

Prayer Cycle—15th Day

• Give thanks for increased attendance in our Mission schools and for the opportunity to teach the Bible as well as academic subjects. Pray for God's blessing upon the seed planted in the hearts of students throughout Ethiopia.

• Pray that an adequate teacher-training program may be developed to prepare native Christians who seek to serve in the teaching field.

• Pray that the need for school buildings and equipment may be met.

• Pray for God's guidance in plans for the proposed Christian Training Institute. Pray that vision and wisdom may be given the committees and those who will be in charge of the school. The purpose of the school is to train native Christians for service in the Church as lay leaders, evangelists and Church School teachers.

• Pray for additional personnel—evangelists, doctors, nurses, educationists, secretaries—to replace missionaries reaching retirement age and to lay hold upon the opportunities that are open to us.

• Give thanks for the opportunities for Christian witness to those who seek healing for their bodies. "The Teshana tribesmen are coming to the clinic (Maji) in increasing numbers and because they are from 3 to 5 days' journey distant, there are huts for them to live in while they remain for treatment. One of our teachers is a Teshana boy and he has been telling them the Bible stories. They told him they had never even heard the name of Jesus Christ. They worship trees and stones. . . . pray for workers for an additional new work amongst the Teshana tribe, which is only one of the 12 or 15 tribes in the southwest for which our Mission has entire responsibility. How shall they hear without a preacher?"

• Pray that the new work to be opened at Mattu may be the means of bringing many souls to the saving knowledge of Jesus Christ.

• Give thanks for Christian literature that has recently been published in Amharic. Pray that it may be widely used and that God may continue to inspire writers to meet the needs of increasing numbers of readers.

* * *

In a history of a church in 1811, it told how women of past years called in ministers and elders to pray at their meetings, for they said: "There's no telling what those misguided females will pray for!"

The Outward Look—To Ethiopia

Introduction by MRS. RUTH LOBAUGH WALKER, Associate Editor for Ethiopia

Just over twelve years ago, on May 6, 1941, a new chapter in the history of Ethiopia was written. To the outside world, this highland kingdom, with its great central fortress of uplands, surrounded by deserts and cleft by deep ravines, was a land of mystery. It was not easy to gain entrance into the land and once in, it was difficult to traverse. Then came a war which shed a new light on this little-known land and which made the rest of the world conscious of a responsibility toward the weaker nations.

Pioneer missionaries left a witness in a dozen places throughout the land when forced to evacuate during the years of the occupation. Though there appeared to be a deep and genuine longing on the part of many to accept Christ as Lord and Saviour, missionaries returning to Ethiopia after the country once again had its freedom were hardly prepared for the advance which the Evangelical Christian church had made, in the areas where Missions had been at work.

These last years have seen the reopening of all our Mission stations and the beginning of work in two new areas, among the Magi and Ghimeera tribes, as well as work among the Anuaks near Gambeila by missionaries of our Sudan Mission. It is true that in some areas there is definite opposition to the preaching of the Gospel but we have begun to see this opposition lessening and we are hopeful that a change is taking place in the attitude toward the Evangelical Church by those who have been working to destroy it.

Sayo, Gorei and Addis Ababa stations are easily accessible now by plane, and a part of the journey to both Magi and Ghimeera can be made by plane as far as Jimma. The story of the kind of trek necessary to reach these two stations can better be told by those who have done the journey in the rainy season. With conditions favorable, in dry season weather, one may reach Ghimeera from Jimma in two and one-half days of jeep travel, while Magi is at least two days more to the southeast. A recent mule trek in the rainy season required fifteen days between Magi and Jimma so that one chooses to make this journey during the three or four months of dry season if at all possible.

The years following the restoration have been fruitful years for the country of Ethiopia, in general. Educational institutions provide schooling for thousands of children in the larger cities and towns and government hospitals and clinics try to meet the needs in these same areas. Aid has been granted through UNNRA, WHO and now a large group of Point 4 technicians is planning future developments along many lines. New roads to the north and east are traversed by trucks and busses where once worn mule tracks resounded to the shouts of the muleteer bringing his loads of hides and skins, coffee, wax, pepper, butter and grain into market places. The south and west roads have still to be improved to give our Mission stations the benefits now enjoyed in the other directions.

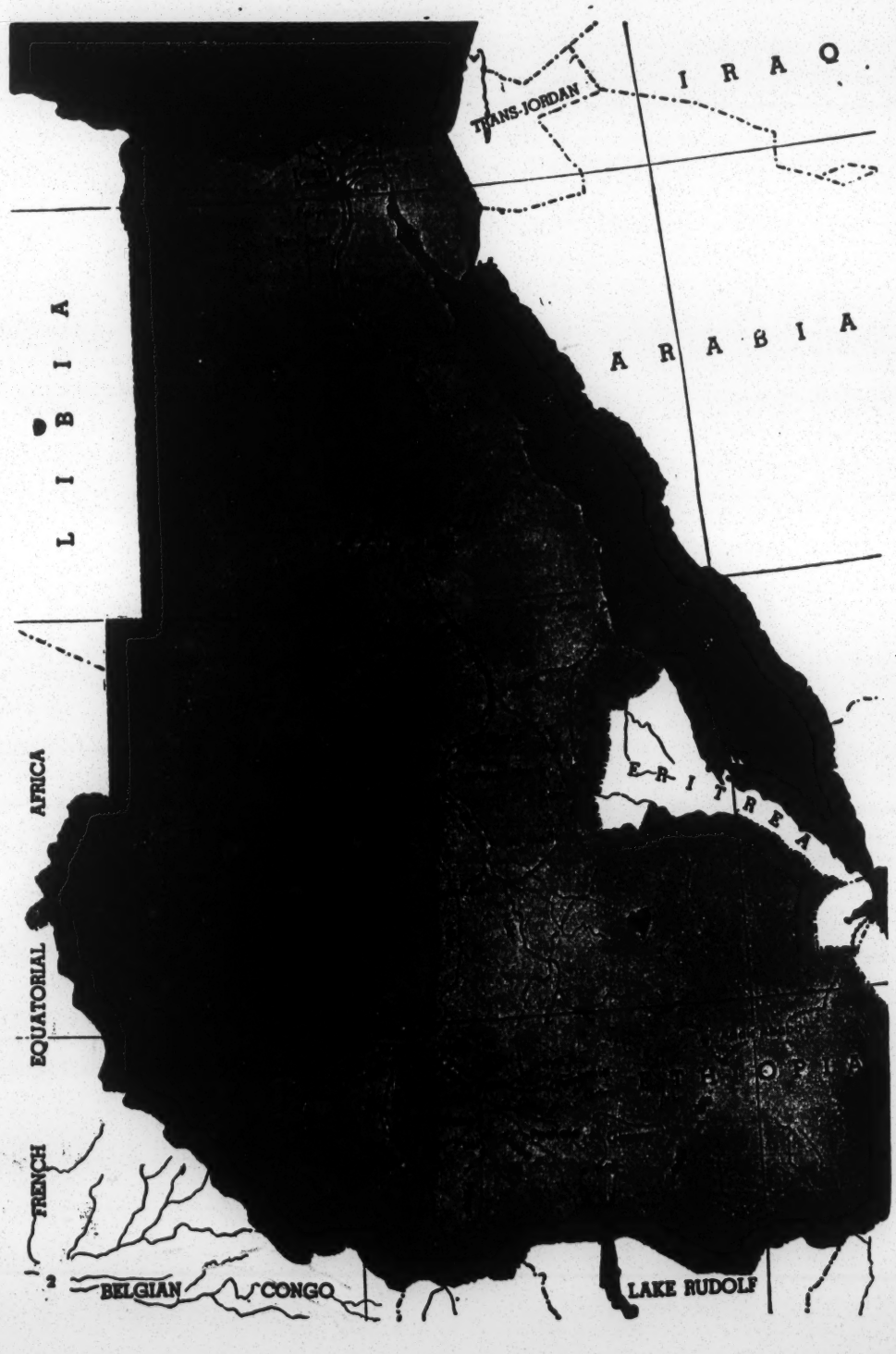
There is an awareness of the modern world in the large centers and Missions are called upon to broaden their activities to meet the new problems presenting themselves. Probably the majority of our work lies in areas only slightly affected by the

Ethiopia missionaries at the New Wilmington Missionary Conference, 1952. From left to right: Gutamo Rufo, Rev. and Mrs. Charles M. Haspels, Mrs. Ruth Lobaugh Walker, Miss Eileen Halewood, R.N.

changes taking place in cities and towns so that we will have the pioneer work to do in many places, and we still have the old mule trails to follow.

The prospects are bright and the work is growing. Additions to our staff at both Sayo and Addis Ababa and others busy in language school do not begin to take care of the ever increasing challenge at our doors in every area in which work has been undertaken. The appeal continues to go out for consecrated nurses, doctors, teachers. We pass this challenge on to you at home and continue to pray that the youth of our denomination will be "thrust out" into this field, now ripe for the harvest.

DO YOU KNOW ETHIOPIA, GEOGRAPHICALLY?



I. Land Of Contrasts

AS SEEN BY AN "M. K.*" EVANGELISTIC MISSIONARY

REVEREND MURRAY H. RUSSELL, Nazareth, Ethiopia

Contrasts loom large in a country brought suddenly into the twentieth century. The average country folk happily plod along in the past while its leaders push on. At the modern Addis Ababa airport two and four-motor planes land every day. Waiting at the barricade across the air port road, as these planes land, are "negadies" with their donkiers and small shepherd boys holding back their herds of sheep and goats. In Nazareth, Ethiopia, there is a fine American Mennonite Mission Hospital. Within six miles is the four million dollar Wonji Suguar Estate, established two years ago by a Dutch company. As they bring their patients to the hospital in a Jeep station wagon they pass the others coming in vehicles too—wheelbarrows!

Murray Russell as a child.

Ethiopia's symbol is drawn from the past. Yet the Lion of the Tribe of Judah is valiantly trying to encourage its people to push on from the past ways of Queen Sheba's days.

Transportation and communication afford a worthy example, as today's airplanes, telephones and radios are replacing, where possible, the donkey, post-carrier and the inevitable grape-vine (which will never actually be replaced, of course). As a boy I thought I knew all the cars in Addis Ababa. Today this is hardly possible with the 10,000 cars which wend through its streets.

The field of education affords another illustration. In many centers the modern, well-equipped and staffed secondary school with its uniformed boys in alert attendance is taking the place of the simple little village school taught by an older boy who could barely read.

Government is a great cry from the early years of loosely controlled chiefs to the highly complicated, registered, regimented and re-examined present-day government.

Of all the contrasts there is one that is paramount even to the most casual observer. Ethiopia has seen, felt and understood, to a degree, the "white man." Perhaps you wish to call it western culture. This is *the* contrast between the Ethiopia of yesterday and the Ethiopia of today. Before the Italian conquest and ensuing occupation the Ethiopians had very little contact with the outside world. The missions and the business enterprises made only a dent in contacting the masses of Ethiopia. Then came WAR at the merciless hands of a people led by Benito Mussolini. No one can doubt the tremendous suffering that these people underwent during those times. Since the war there has been occasional exploitation at the hand of other powers for some of its

Rev. and Mrs. Murray Russell and their two children. Another child was born in August at the Mennonite Mission at Nazareth, near Addis Ababa, Ethiopia, where the Russells are engaged in language study. Mr. and Mrs. Fred Russell, parents of Murray are missionaries at Maji.

*"M. K." abbreviated reference to missionary children (missionary kid).

natural resources and further exploitation at the hand of unscrupulous commercial men who have pitifully mishandled their responsibility to a country so rapidly thrust into a new era. The negative side of Ethiopia's contact with the "white man" is black, yet in the Ethiopia of today it is and no doubt will make all too great an impression, especially in the mind of those with whom this is the only contact they have had with the "white man".

The bright side looks much better. When the British assisted His Majesty Haile Selassie I in regaining his throne they created an immeasurable amount of good feeling. The famous eight-pronged drive from as many centers in Africa was dramatically led by General Wyngate between March and May, 1942. The Ethiopian who realizes this feat feels deeply indebted. Since that time there are numerous agencies and bureaus that through good will and technical and financial aid have been attempting to conteract the wrong with a bit of the right. Yet this seems to be only a beginning.

These two factors make up the greatest contrast between yesterday and today, here in Ethiopia. Ethiopia no more is the land-locked Rainbow Empire of old. Her so are studying in the universities of Euro and America. Her contact with the "whi man," both negative and positive, has be and is being made.

What is the missionary's task in this la of contrast, realizing that "subborn men" his own race have created, to a large deg the existing situation? The answer is fo alone in Christ who is "the same yester today and forever" . . . the one who " made of one blood all nations of men to dwell on all the face of the earth." will may go a long way towards crea the positive, but falls short if not foun built and maintained on spiritual tru How clearly, then, lies the missionary's Let the casual contrasts of natural life tinue as they may but attempt, by G good grace, to deal honestly and as comple ly as possible with the underlying princip viz., the dire spiritual need of the Ethiopi people. If and when this need is met ind vidually and collectively there comes to t fore not the age-old contrast of east vs. we but right vs. wrong. The contrast, it seem that God would have. Will you not pra faithfully that your ambassador for Chri might be true to this all important duty.

DID YOU KNOW THAT—

1) the use of coffee as a beverage originated in Kaafa province in Ethiopia.
2) one of the South Sudan missions is in Ethiopia.
3) Ethiopia was an off shoot from the South Sudan mission.
4) the King gave the American Mission a square mile of land for a station among the Anuaks.
5) the first school for the blind was started by the American Mission in Sayo in 1947.
6) Nescafe costs 90¢.
7) in Maji there are about seven different languages spoken.
8) Ethiopia has only one doctor and there are five stations.
9) the Ghimeera people wear leaves for clothes.
10) at one time most of the people of the Bethel Evangelical church worshipped the witch doctor.
11) beads and salt are used for money in some parts of this country.
12) some people still worship ants, snakes, eagles, crows, lions, besides rivers, trees, mountains and the roads.
13) when a baby is born a porridge from the coffee bean is made—only at this time is this porridge made.
14) all Amhara and Galla girls are circumcised.
15) one of the Evangelical churches was used by the Orthodox church as a drinking shop last year.
16) until the last few years the head of the Ethiopian Orthodox church was sent from Egypt.
17) one of the Galla maxims is "A lie sweetens the truth."
18) a bishop of the Ethiopian Orthodox church said there is no need to teach the people because when we baptize them as babies they know their sin and they know the Lord Jesus Christ as their Saviour.

—Sent by Martha A. Maxwell, R.N.

CONTRASTS SEEN BY AN "M. K." MEDICAL MISSIONARY

MARTHA A. MAXWELL, R.N., Nurse at Sayo Hospital

Twenty years ago when I left Sayo, the medical work was carried on in a small building. Many people came daily for treatment but there was room for only a few patients to stay all night for any special hospital care. At that time a new and larger hospital was built. It was completed just before the missionaries left so that it was used for only a very few years. When the missionaries did return it was not immediately used for a hospital.

Martha Maxwell as a child

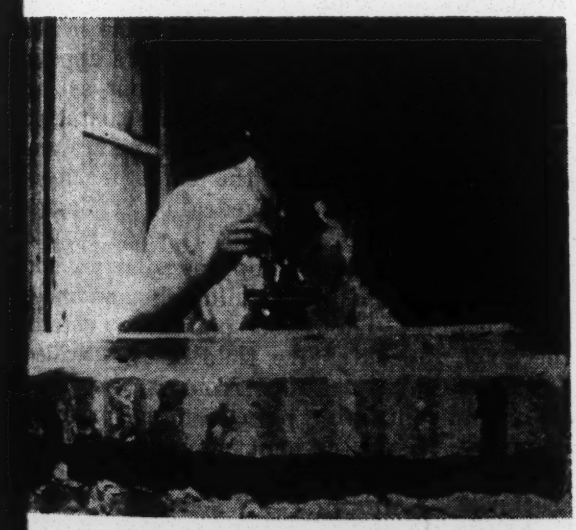
Today besides the hospital in Sayo, there are clinics being carried on at Gorei, Ghimeera and Maji, each having one nurse. There are plans for a hospital in Ghimeera someday.

It is very thrilling for me to return to the same place where I was as a child and to be able to work in the hospital which my father helped to build. Every day now Dr. Cremer is able to see about 50 people and we have beds for 37 people in hospital.

Because I left as a child my main interests then were not medical! As has just been mentioned, memory of the buildings is there but that which went on inside I did not know nor did I care to know! However, when play was ended and it was time for bed, I shall always remember trying to sleep but hearing the constant booming of the witch doctor's drum. Added to that the howl of the hyena. Now the only drums are heard when there is rejoicing. Even the hyenas seem farther away and fewer.

Instead of using charms for medicine and attempting to cure people through fear, the Ethiopians of this generation are working in hospitals as trained dressers. This means they have had a prescribed course of study and when they complete it they receive a certificate from the government. This past year three hospitals in Addis Ababa have started a three year nurse's training school. There are several mission and government hospitals in Addis Ababa and throughout the country there are a few mission and government hospitals and many mission and government clinics. Many young men, who have had the training to be a dresser, are going out on their own to their people. As is true in any country where medicine is being given out, people of all creeds come for relief of physical pain. Thus it is our aim to send out from our hospital, boys not only trained to meet physical needs but also spiritual needs. In February of this year the first one of the Christian hospital dressers has gone back to his home town to open a clinic. We look forward to the day when many Ethiopian medical missionaries will go out, carrying medicine and also bearing the love of Christ to many who yet sit in darkness.

Martha Maxwell, R.N., at work today, holding daughter of man who once worked for Maxwells.



This young Ethiopian is trained to meet today's needs.

ADDIS ABABA, A CITY OF CONTRASTS

By EDWIN L. WEAVER, Mennonite missionary, Addis Ababa, Ethiopia

ADDIS ABABA is a new city and capital of the empire of Ethiopia. The name means *new flower*, and, although little more than sixty years old, it has come to be by far the largest city in the country and one of the largest and most significant in northeast and east central Africa (excluding several in the north end of Egypt).

In ancient times Aksum was the capital. but from the time Aksum fell into decline until very recently, Ethiopia had no true and permanently fixed capital excepting Gondar. Various towns in the northern provinces were used as temporary capitals. Foreign travelers from 1520 to 1890 described the shifting city of tents in which Ethiopian kings moved about the country. Around the central tent of the emperor were grouped large numbers of other royal tents for government and church officials and their servants and wives, and around these were grouped the armies and thousands of other people.

The location of Addis Ababa was chosen by a woman named Taitu, the queen of Menelik II. Behind and around the present city is a huge circular mountain called Entoto; on this mountain Menelik II about 1880, after his abandonment of Ankober, began building his capital. This was an exposed location with little water and almost no trees. Down in the plateau-like valley was Felwoha with its hot springs and more sheltered areas. The queen suggested to the emperor that here, where he had often camped, was an admirable site for his new capital and for a superior modern city. The suggestion was accepted and about 1890 buildings began to be erected for the new city.

By 1900 Addis Ababa was a conglomeration of hamlets and huts on a nearly treeless area. A traveler at that time felt that since the procuring of sufficient firewood was nearly impossible the settlement had seen its best days. But the emperor Menelik II gave orders for reforestation measures through the planting of rapidly growing eucalyptus trees the seeds of which were imported from Australia; soon these enveloped the city and surrounded it with the aromatic odor of eucalyptus.

In earlier days travelers usually entered the capital by mule or camel caravan, but after the completion of the railroad in 191 this more modern means of transportatio was chiefly used. Now to travelers fro afar the railroad is becoming obsolete an the most up-to-date way of approachin Addis Ababa is by air. Personally, I hav entered it by air, rail, and various kinds motor vehicles including buses, lorries, an

Fountain in front of the royal palace, Addis Ababa.

jeeps. Entrance by whatever way possible offers an impressive sight and gives an unfailing sense of satisfaction.

The city lies spread out over the vast areas of a high plateau. It seems to be nestling in the hollow of the hills with Entoto Mountain enclosing it on three sides and is almost lost in the green forests of tall, swaying eucaylptus trees. But although straggling far and wide about the foot of the hills, in the central sections the bright shining or rusty brown metal roofs appear. A few spots particularly stand out as one gazes from a distance. One of these, situated on the crest of a hill, is the old palace and associated buildings of the emperor Menelik II; another is the cathedral of St. George with the statue of Menelik II close by and likewise the central shopping district and the large new business buildings now under construction. Then too one soon detects the level and extensive field or park called Jan Meda and not far from it the large compound containing palace and government buildings of the present emperor. Beyond the city and southward is a semicircle of scattered mountains — Wachacha, Managasha, Furi, Yerrer, and more distant and isolated is the volcanic cone of Zuquala.

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Often in my own thinking about Addis Ababa I designated it the "City of a Million Trees," but there may be far more than a million. Between the miles and miles of streets and roads that twist about and radiate to various directions past and through the wooded plots of the sprawling town are innumerable smaller roads, trails, paths, and alleys of various kinds and one can hardly walk anywhere without meeting people almost constantly. Many of these trails and roads are covered with sharp-edged cobblestones to protect wayfarers from the slippery, sticky mud of the rainy season. From dawn until dark and later the multitudes are going somewhere and usually they travel on foot although occasionally some great man or woman rides a mule and is followed by a train of youths. Farmers going to or from the market carry their goods with the muscles of man and woman or on the backs of donkeys. Along the miles of roads or scattered through the eucalyptus groves are the little huts with thatched roofs. At places are large old houses with prominent verandas and rails of wood. Sometimes, too, one passes more modern buildings. Often these structures are *chika* houses built of wooden poles and sticks set upright, plastered inside and out with mud mixed with dry grass or straw, the whole placed on a substantial foundation and under a metal roof. The walls are so well smoothed and whitewashed that a completed building looks fairly attractive. Many of the larger houses, and particularly those in which wealthy natives or foreigners live, are built of stone surrounded by big compounds with large, gorgeous flower gardens and the whole protected by heavy stone walls. Over the entire city lies the clear atmosphere of lovely light, and always the climate is that of summer or autumn and never that of winter.

This city of Addis Ababa is the political center of Ethiopia and was from the beginning meant to be the capital of an empire. In this center of national government is the palace of the emperor and here in a modern building meet the two houses of parliament. Here are located the many ministries who operate in buildings scattered nearly all over the central area of the city. They include communications and public works; education and fine arts; commerce, industry, and agriculture; the interior; foreign affairs; finance; war; the pen; justice; and posts, telephones, and telegraphs. The city is the center of the nation's banking business and into it are brought the revenues. Not only does the emperor reside here but it is the scene of his main reforms. Here are the chief hospitals of the country and to the large and famous schools come students from all over the empire. The national church of Ethiopia operates from the capital city and in it the highest church officials reside.

Addis Ababa is a city of international importance. During the two years after 1896, when Ethiopia won a decisive victory over the Italians, the European nations took notice and England, France, Russia, and Italy all established legations in the Ethiopian capital, and before 1906 other European powers established permanent diplomatic representation there. Some of

Members of the royalty, with the ever-present, beautiful, symbolic umbrellas used in processions.

them later attained the rank of embassies and today the European legations and embassies are still in operation and others have been established. Foreign ministers come to Addis Ababa where they are received by the emperor of Ethiopia and where they reside during their term of service. The grounds of the legations and embassies are among the most scenic areas of the city. The American Embassy, not far from the foot of Entoto, has new buildings on beautifully landscaped grounds. The establishment of these foreign offices in permanent structures together with the completion of the railroad to Addis Ababa in 1917 gave the city considerable permanence as the capital of an empire.

A resident foreigner derives satisfaction in noting the efforts made by the authorities of Ethiopia to establish amicable diplomatic relations with other nations and the sincere labors for international co-operation. Government emissaries from abroad are always courteously received. Representatives of the United Nations have arrived at the capital and a Treaty of Friendship and Commerce between Ethiopia and the United States has also been signed. The country participates in various international conferences and sometimes sends its own delegates to foreign capitals.

Other important functions of national life are centralized in the capital city. It is the leading commercial center. On the various improved highways running into Addis Ababa immense heavily loaded lorries carry the agricultural products from the provinces. Manufactured imports come by rail from the seaport town of Djibuti or by lorry from another seaport town called Assab. Most of the business firms of the city are headed by Greeks, Indians, Armenians, and Arabs, although there are a number of Ethiopian merchants. One resident wrote that in 1920 it was impossible even to buy a safety pin, but by 1930 a large variety of materials were readily purchased. Today the shops are well stocked and one can purchase almost anything. Several foreign residents have written comments about the use of automobiles in Addis Ababa. In 1920 the city had one automobile; in 1924 three or four were in use; in 1928 there were about three hundred; and in 1931 the city had about one thousand automobiles. The writer can add that a few of the main streets near the center of town have now such heavy automobile traffic that a pedestrian has difficulty at times in crossing the street, but also that most of the automobiles in use in Ethiopia are concentrated in the capital city. Leading European and American makes of cars are sold. Increasingly articles of clothing, furniture, and household goods are manufactured in the city, although usually on a small scale.

The capital has become the main cultural and social center of the country. Six or seven printing establishments supply reading material along lines of business, government, church, and general information. Here are more libraries than in any other city in this part of Africa. Among them are the National Library of Ethiopia housed in a large, modern building; the United States Information Service with many American books and periodicals; the library of the former British Institute; the library of the adult education center known as Berhaneh Zarie Neo Institute with its fine reading rooms; the YMCA library; the numerous large libraries of the schools of the city; and some private libraries connected with foreign legations and government offices. There are four bookshops, one of which is the Sudan Interior Mission bookstore which sells various kinds of books for missionaries, the school population, and general readers. The house of the British and Foreign Bible Society sells Bibles in a number of languages. Lectures and musical concerts are frequently given at various places in Addis Ababa. Such cultural pursuits are, however, restricted to a very small minority of the population consisting mainly of students. There is still much of the primitive and crude in Addis Ababa. A contrast of this city with Washington, D.C., or New York City would show astonishing differences. And in the vast regions away from the capital life goes on as in ages long ago.

One of the most important programs in Addis Ababa is that set forth by the many-sided activities of evangelical Christian missions. The influence of Gospel missions will be valuable beyond calculation in the creation of the new Ethiopia and no one can yet tell what the future results will be. Fortunately, the present emperor senses their value and encourages missions and missionaries.

Practically every missionary society operating in Ethiopia has its headquarters in Addis Ababa and a number of them are doing some important work there. Years ago a medical missionary of wide experience recognized that "it had become increasingly clear that any missionary organization working in Abyssinia must have some work in Addis Ababa. There was the

A woman and young girl in Adu market show the careful hairstyles of Tigre province in north Ethiopia, which show contrast with Amhara fashions (right).

The woman of Shoa usually carries her hair in a fuzzy mop. Girls often have a fringe around the forehead, behind which the head is shaved. ("Travels in Ethiopia" by Buxton)

court of last decision and without some representation in Addis Ababa work in the provinces was almost impossible."

In 1904 the Evangelical National Missionary Society of Sweden began evangelistic and educational work in the capital city, and the boys' school they started illustrates the statement that foreign missions brought modern education to Ethiopia. Many of Ethiopia's leading men were educated in this influential school. This Swedish mission promoted a work that developed into what is now known as the Ethiopian Evangelical Church housed in a fine building where a large audience of Ethiopian Christians assemble every Sunday morning as well as on other special occasions. The same mission also still operates a progressive school at the mission headquarters.

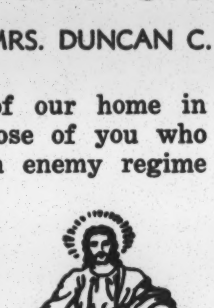
In 1921 the Bibeltrogna Vanner Swedish Society began work in Addis Ababa and this mission also still operates an appreciated school for Ethiopian children. In the same year the Seventh-Day Adventist mission opened work in Addis Ababa and at present they conduct a large school in the capital city and a boys' school in the nearby town of Akaki. They also maintain the Zauditu Memorial Hospital near the hot springs of Felwoha in Addis Ababa. In May, 1923, the United Presbyterian Church of North America began missionary activity in Addis Ababa and established a medical mission in a large 160-bed hospital which they themselves erected. During the time of the Italian occupation they lost this hospital but still operate a girls' school. In 1926 the present emperor opened a center in Addis Ababa for the work of the British and Foreign Bible Society; the building, known as Bible House, is centrally located and from it the whole program of Bible distribution in Ethiopia is directed.

The Sudan Interior Mission opened its first station in Ethiopia in 1927. Later this mission established numerous projects in or near the capital including a leprosarium, a Christian Training Institute for the preparation of native workers, the Bingham Academy for missionaries' children, and a bookstore where Christian books, tracts, schoolbooks, and reference works are sold. This mission conducts Sunday morning services in a large Gospel hall where many foreign and some native Christians worship; conducts a Sunday evening Gospel radio program; has recently opened a home for crippled children; and operates a press for the printing of Christian literature in the native language. The Bible Churchman's Missionary Society conducts a school for native children, and other missions have their headquarters in Addis Ababa. Since 1948 Mennonite teachers have been serving in government schools here and in the summer of 1952 a school for the blind under Mennonite management will be opened. This latter will be a fairly large institution and may rank as one of the significant schools in Addis Ababa. Thus the valuable work of Christian missions in Ethiopia goes on and fills a large place in the religious life of the nation's capital.

II. Bethel Evangelical Church

By MRS. DUNCAN C. HENRY, Gorei, Ethiopia

A knock on the door of our home in Addis Ababa. Probably those of you who have never lived under an enemy regime do not know the fast beating of the heart which every strange knock on the door brings. But as one of the children ran to open the door, we caught a glimpse of a tall well-built Ethiopian man, our fast-beating hearts slowed and we began to rejoice as we looked on the face of our friend of many years, Mamo Chorka.



Mamo had come to us many years before from the Swedish Mission to be one of our best teachers in the Sayo Mission School. He was a good man and a good teacher. We had watched his growth spiritually and mentally and his wife was, and is, a very fine woman and a fine help to him. We rejoiced over the coming of the little ones into this fine Christian home.

When the organization of the church was begun in Sayo, Mamo and Gidada were chosen as two of the church elders. The elders in our churches take their turns preaching with the ordained man, and so teaching and preaching had been a part of Mamo's work for several years.

Then came the war days; sooner in Ethiopia than in other places. The missionaries at Sayo were ordered out of the country as the enemy came sweeping over the land. Gidada, the blind elder, agonized in prayer for many hours after the last missionary had gone. And from that prayer came the conviction that the elders must take up the work of evangelization that the missionary staff had had to lay down. Gidada brought these convictions before the body of elders and they took up their responsibility.

Those days were dark, but darker ones were to come. The young people wanted to be married; they wanted their children to be baptized; they needed an ordained man. What should they do? They had heard many times directly from Rev. Duncan Henry, who was the only ordained man left of our missionaries. He had sent letters and once a personal representative to encourage them when he was not allowed to make the trip himself. The elders decided to send one of their number to Addis Ababa to take their problems and lay them before Rev. Henry. Finally it was thought that two men would be better than one; so Mamo Chorka and Byena Gosso started on their journey across the country, with a precious letter in their hands. The letter asked that Mamo be ordained as their first pastor.

Thus the knock on our door with our friend Mamo appearing as the messenger from the elders of the Sayo Church. In spite of war the number of believers was growing and there must be someone to guide and help the new members, to baptize, marry and bury as was necessary. Rev. Henry received the letter, made arrangements for the food and care of the two messengers, and as soon as they were rested, heard their whole story of what the elders wished. He studied the matter and then decided to take his overdue vacation in Egypt, that he might consult with the older missionaries

Worshippers leaving the Bethhel Evangelical Church at Sayo.

of our Egyptian Mission.

On his return, after long deliberations and many days of prayer, Mamo Chorka and Byena Gosso were ordained as the first evangelists to our growing indigenous church of the west, later to be known as the Bethel Evangelical Church.

Darker days came BUT THE CHURCH GREW. Then the elders decided that another pastor was needed. At the first they had said that they sent Mamo as they could not think a blind man could make a good pastor. But Rev. Henry assured them that blind men could be splendid pastors and Gidada should not be held back on that account. So they decided that Gidada should be their second pastor. He was thus sent to Addis Ababa with a young merchant of the church.

With the aid of the ordained pastor of the Swedish Evangelical Ethiopian Church in a beautiful service, our blind elder, Gidada Solan, was ordained as a second evangelist. By that time we had lost our hospital and with Miss Ruth Beatty had moved into a property owned by an American negro. Gidada remained with us several weeks, studying the duties of an ordained man, and studying the church songs. He had come to us with the report that, "All of us can preach and we are getting along well in that. But oh! Without an organ everyone sings a different tune for our songs and the result is terrible!" We could imagine what it might be. Perhaps you can understand. At any rate we turned the tunes into Braille writing so that he could read it with the left hand while he was playing with his right hand. We were fortunate to find a used portable organ, and so one day, on the top of a huge load of merchandise Rev. Gidada Solan and the boy who had come with him, started off for Sayo holding the precious organ in their hands, wedged in between their bodies, so that it could not fall off the load.

The new little church was growing but it was to see even darker days. Gidada on his return to Sayo started off immediately to teach three of the young people how to play the tunes. They had gotten well along in their practicing when the day came that Gidada and Mamo were arrested and sent off on their long imprisonment. The other elders carried on, and again the church grew. One church became eleven and a few hundred became a few thousand. God spoke to them in those days of trouble. And trouble brought them to God in a way that good times had failed to do.

Thus began the Bethel Evangelical Church.

Later days were to see a differing difficulty and many of the churches have been closed for several months. But the day will come, we are sure when the way for Freedom of Religion, will come also in the west of Ethiopia as it has in the great cities, and all men will be free to worship God as they please.

WOMEN IN BETHEL EVANGELICAL CHURCH

By ISABEL BLAIR, Gorei, Ethiopia

THE Bethel Evangelical Church was organized during the Italian occupation. The spade work had been done before by Rev. Bruce Buchanan and Ethiopia evangelists. Regular weekly meetings had been held in many small villages in the Sayo area as well as several days journey away. When the Italians arrived at our Mission compound at Sayo, they took over and allowed our evangelical Christians to continue living there for one year. Then they told the Christians to move. The Christians tore down their grass and bamboo houses, one by one, and for two weeks were carrying and building their homes on a hill about a mile from the compound. Not only did the men work but the women helped by cutting and carrying grass and other loads. And so there sprang up a new community called Bethel, just outside the town. Later the market was moved to an open space beside this community and much of the town moved near the market, so today Bethel is really a part of the town. The center of Bethel is the church built by the Christians as soon as they had finished their houses. This is one of the churches that has been closed for a long time.

All during the five years of the Italian occupation, the twenty or more women in this group that moved, were faithful in attending their weekly prayer meeting. Among them was our woman evangelist Hada Nessie. I have been told that when times and the enemy tried their faith, Hada Nessie, along with blind Gidada Solan and Mamo Chorka, kept the others encouraged. These faithful women took turns mudding the church floor with cow manure and keeping it clean.

Hada Nessie first came to the Mission at Sayo in 1921 to grind grain for the

Russells. Later she worked as the cook in the hospital. There she reluctantly attended morning prayers but later became interested and finally accepted Christ as her Savior. After a time, Dr. Gilmor asked her to spend part of each day teaching the patients in the wards. After working two years in the hospital, Hada Nessie began going as an evangelist to the villages near Sayo. That was not an easy thing to do. Many would not sit down to listen and if they did they would tell her to make her talk and prayer short so they could get back to work. Some would call her names or insult her, but she would just say "Nevermind" or "May God forgive you" and walk away. Her son had been in school, so he went along and read the story for her and then she would retell it in her own words, witness for her Savior and warn the people about worshipping the witch doctor. She continued in this work for about ten years.

After she had regular work, Hada Nessie sought to get her other two children whom she had left years before with their paternal grandmother. (This is commonly done here.) She had a great deal of trouble about it. At the age of four of five her parents had died and a man had taken her from the house and sold her as a slave.

After she grew up, her master married her off to a free man.

At the time of the visit of King Lij Iyasa to this part of the country, Hada Nessie went along with others to the town to see him. There some of her relatives saw her and took her with them. Later she left her two older children with their grandmother, but kept the youngest.

After the grandmother died, the children lived with an uncle. One day a lesser official want to the uncle's house, beat him, knocked out a tooth and carried off the two children. Nessie the boy, soon escaped and returned to his uncle. It was these two children Hada Nessie tried to get back. Seven times she made the two-hour trip to the Government's town to appear in court. The lesser official claimed that the girl was a slave because her mother had been a slave. This man tried in every way to keep the girl or get some money as a bribe from Hada Nessie. She in turn called in the uncle and other witnesses to the beating and carrying off of the girl. He hid the girl and then brought in a number of slaves and asked Hada Nessie if this one or that one were her daughter. Then they asked Hada Nessie what her daughter's name was and when she said, "Debitu," the daughter heard, recognized her mother's voice and ran to her. The official wailed that she was taking his child, whom he had raised, from him, but Hada Nessie replied that God knew who the child's father was and it surely was not he. Today Debitu is married, has three nice children and she and her husband are members of the church. The son also was brought to live with his mother, but he ran away to return to his uncle who was richer than his mother. However he sometimes sent her flour, grain and honey.

Miss Isabel Blair teaching the women in Gorei.

During the Italian times when Hada Nessie was still living on the Mission compound, three officers and their wives were quartered in her house. Her younger son had brought an officer to see her and tell him that this was his mother and to please guard her. So Hada Nessie was not only

Hada Nessie

well guarded but well fed also. The Italian Catholic sisters who had a girls' school on the compound, often went to see her. They tried to give her a crucifix to wear—but she would not have it. They gave her salt, coffee and other things but did not succeed in winning her friendship. She lived in a double house and when she saw one of the sisters coming, she would quickly run into the other half of the house and not be at home. When they met her on the road they would say how much they loved her.

About five years ago, Hada Nessie was very sick and lay in the hospital for ten months with heart trouble. When she was finally able to be up and out, Miss McGeary took her into a house at the school for the blind. Today she lives there with another faithful old Christian woman and some of the blind girls. These old women work as they are able shelling corn, weeding, spinning cotton, etc., but they are most valuable as house mothers and advisers. Miss McGeary counts Hada Nessie as one of her mainstays at the School for the Blind.

EXCERPTS FROM LETTERS FROM

Addis Ababa, under date of December, 24, 1938

" . . . I have come to Addis Ababa just now. I think you have heard before that I was coming and the reason for it. In case you have not let me tell you. When our Sayo church asked Mr. Henry to ordain me for their pastor, Mr. Henry sent word that I should come to Addis Ababa for further teaching and for ordination. . . . We have had to move our houses because they asked us to do so. . . . The Italian government at Sayo has given us permission to preach our faith in Jesus Christ without fear. For this we are very happy and full of joy. The seed which the American Mission has planted is like when a good field is made ready by the oxen and now the good seeds are springing up into many plants and are growing nicely. Matthew 1:8. Today many people are awakened to hear the Word of Life. In our country* now there are six places every Sabbath where the Word is preached. First our own place at Sayo (the new place the government has given us). We have about 450 every Sabbath. Our church is small, length 13 meters, width 8½ meters. The windows and doors are full of people who cannot get in. We are taking out one wall and putting it on the edge of the verandah so that we may have more room for them to sit down."

Mamo Chorka

* * *

Sayo, under date of May 8, 1939

(*Written to the church in Addis Ababa by an elder who went to Sayo to visit the Christians.*)

" . . . The place where the work of the Gospel goes on is a lovely and beautiful one. It was given to the Evangelical Christians when they had to leave the old Mission property. Not long ago the place was not inhabited, now it is almost a village for more than fifty of the brethren who have built their houses together. They are living happily together, rejoicing in their ability to help each other, that God has been so good to them, that they are able to preach the Gospel in love and peace. The Spirit of Christ seems to be abundant. The first night five elders and three deacons came to spend the evening with me at Mamo's house. (This was Mamo Chorka). We spent the night talking and could not seem to get enough. At 3 a. m. we still were not satisfied but must stop, so Gidada led us in prayer and thanksgiving. We went to our

*"Our Country" means Sayo, District.

beds. The next day was the Sabbath. It rained and rained just before the services. There were over 200 present instead of the usual number of from 400 to 500. . . . I thank God that I saw the work of the Gospel that shines in Sayo district with my own eyes; not only by news, tho that is good. I thank God again and again for being among them and seeing, not only news by mouth. The truth of God and His Son, our Lord Jesus, has stung them into great work for Him. They are very zealous in this field of His, and the Owner of the harvest is being able to gather the harvest in because some have heard God's call to work for Him. . . . On the fourth day after my arrival there was a great group come together for prayer. They came from various places around in the country, the elders of all the new churches and some of the members. . . . On the sixth day of May four men, one tiny baby, two girls and a Mohammedan women of more than fifty years were baptized. On the next Sabbath nine more were ready. . . . The Word of God is spreading in a most wonderful way. I have gone to see four localities where people have built churches and I have four more to see yet. I go with Gidada and Mamo."

Nagart Sima

* * *

Under date of January 23, 1940—written from Addis Ababa about work at Sayo

" . . . Since Mamo was in Addis Ababa and wrote you of our work, we have been having wonderful days. On his return to Sayo we had a most wonderful day. One hundred and forty-six were added to the church and 58 were baptized. Seventeen of them adults who had never been baptized before. This was on March 12, 1939. Since then almost every Sunday we have had people ready for baptism. For the adults we have prepared a long preparatory course which they must have before they are baptized. Before their children are baptized, the parent must understand. On June 11th there were 28 more admitted to our church fellowship. When I left Sayo to come to Addis Ababa, there were 40 more ready. These are great days. From the time Pastor Mamo arrived back at Sayo until I left for this visit, there were 373 admitted to baptism. There had been no baptism or communion from 1936 until Mamo returned as our pastor in 1939.

In this year we have finished building one of our churches begun last year, and we are enlarging our church, trying to make it big enough for 650 people to sit down. At present over 200 sit outside on the grass. At Ano they are also building their church bigger. The church at Alaku-Gembi is too small, but tho they have crowds sitting outside, they are not able to enlarge this year. They hope to next year. There are three more places that are ready to build and are asking for teachers.

Our elders take turns preaching at the various places. They walk to their places on Saturday afternoon, for some are as far as four and one-half hours walk. One elder and a helper go together. For two places the men have to spend a week at the place, changing off on Tuesdays, for on Tuesday they have teacher training class at Sayo and preparatory classes on that day. The services on that day last from before noon till almost evening.

We are buying Bibles as fast as they are being brought into the country. We could use many hundreds more. We have just had the alphabet printed again with the Italian alphabet too, so our school children can learn both. We have permission for primary schools and there are 600 in them. Most of the teachers are former boarding school boys.

. . . Hada Nessie is getting very old and frail but she and Gidada kept the courage of the group during the first hard days. . . . The women take turns by four on Saturday to clean the church for Sabbath services. Debitu helps in that.

. . . This work of course we could not do ourselves, but God helps in every way. The seed was planted by you all. Now please continue to pray for us who help harvest the fields. . . .

Byenna Gosa and Gidada Solan

Two days were needed to travel the 42 miles between Sayo and Gambeila. Some of Ethiopia's roads are like this one, almost impassable, especially during the wet season. New modern highways are being built, especially in the vicinity of the capital city. Some of these new roads, such as appear on the cover of the booklet, "The River of Life in Ethiopia" (See Lit. Dept.) were built by the Italians during their occupation. The airplane is another rapidly-growing transportation method.

III. The Bible In Ethiopia

THE POWER OF HIS WORD

By RUTH McCREERY, Addis Ababa, Ethiopia

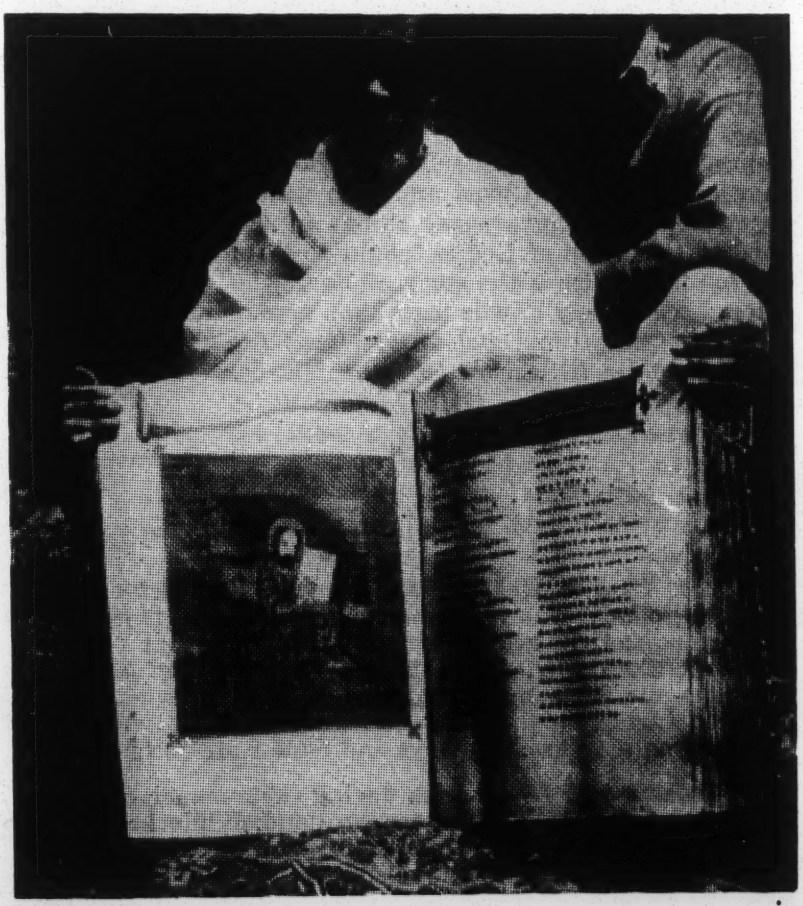
For many centuries, the land of Ethiopia has had in its possession the Word of God.

Historians generally agree that the first translation of the Bible was made in the fifth century by a group of men known as the Nine Saints. These Nine Saints were amongst a number of monks who entered the country of Ethiopia during that century. They came from Egypt and established monasteries in the northern sections of the country. Their translation was made from the Septuagint version of the Scriptures into the Geez language, which at that time was the language of the people. It is of interest to note that in this first translation of the Bible, several apocraphal books were included.

By the fourteenth century, the Geez language had been supplanted by Amharic as the language of the people. Although several revisions of the Geez Bible had been made, it was not until the eighteenth century that a translation of the Scriptures was made into the Amharic language. This task was accomplished by an old monk by the name of Abu Rumi. He lived in Egypt and worked some ten years there with the French Consul on this translation. They laboriously compared the Ethiopic Scriptures with the Hebrew, Syriac, and the Arabic, and the resultant work has proved to be the basis for other revisions.

In 1947 work was begun on the most recent Amharic translation of the Scriptures by order of His Imperial Majesty, Haile Selassie. At present this translation is almost ready for printing, and it is hoped that soon it will be ready for circulation throughout the whole of this great country.

However, there are many factors which hinder the vast majorities of the peoples of Ethiopia from having the Word of God as a part of their daily lives. One of the greatest of these is concerned with the numbers



A monk displays the large illustrated Gospel of Aksum.

of the different tribal groupings into which the country is divided. The ruling group in Ethiopia is the Amharic tribe and yet by far the majority of the peoples of this land do not speak the Amharic language. In an effort to bring about a unification of his people, His Imperial Majesty has declared Amharic to be the official language of the country. There are approximately thirty tribal languages and most of those who speak these languages do not know Amharic. Furthermore, the vast majority of the people cannot read in either their own tongue or in Amharic, and so can hear the Word of God only as it is preached in Amharic and then interpreted into their own tongue. Most of these walk in darkness, still waiting for the Light of the Gospel.

But throughout the land of Ethiopia there are those who have been privileged to learn the wondrous truths of the Word of God. In the Girls' School in Addis Ababa there are approximately one hundred and fifty girls who daily receive instruction in the Word of God and the things of the Lord. Many passages are planted in their hearts and become alive to them as they study the Scriptures in their daily Bible classes. In the dormitory each morning and evening God's Word becomes more precious to them as they gather for devotional times. And in their chapel services, their worship ascends to God through the medium of songs, prayer, and the Scriptures.

One of the greatest thrills which ever comes into a missionary's life is that of seeing girls enter the school without a knowledge of Jesus Christ and then watching them eagerly grasp the things of the Lord as the Word of God is taught to them day by day. Such is the story of Rosa who entered school only a little more than a year ago. She was a timid girl, rather large for her age, and a little slow to make friends. But she was an earnest student, and after only a few months, we noticed that Rosa began to blossom forth. Keen was her interest in spiritual things. It seemed that in Bible class she drank in every word which was spoken. And often her questions indicated to us that her thinking on spiritual things was deep and real. We believe that Rosa has truly come into the light of the Gospel of Jesus Christ.

And what Rosa and other girls have found to be precious in the Word of God we covet for Yeserash. As a small child she fell into a fire and was badly burned. Her family treated her as best they could for there was no doctor or hospital to which they could take her. But when the wounds were healed, she had very little use of her arm for it had grown fast to her body. Years passed and Yeserash grew to be a girl of thirteen or fourteen. Her relatives began to be concerned about her for soon they would want to make marriage arrangements for her. One day, her aunt who works on our mission compound asked about getting medical help for the girl. After consultation with several doctors at one of the hospitals in town, Yeserash was sent for, for she lived in a town far away from Addis Ababa. The doctors examined her and all felt that the operation to separate the arm from her body would be a simple one. But when the operation had been completed, the arm was not right and finally it was necessary to amputate it. As a result of this sad situation, a kind British lady, interested in this girl, provided funds so that Yeserash could enter school. This year Yeserash came to us. She is a soft-spoken, timid girl, and yet a happy and helpful person. Often she is seen busy doing some task on the compound. As she looks up from her work, one cannot but pray that God will touch her heart too by the power of His Word that she might enter into eternal life.

FRONT COVER PICTURE

Rev. Charles Haspels, who provided the picture, explains that Gutama (on mule in foreground), was returning to Addis Ababa from Maji where he had been conducting evangelistic services for a month, happy that twelve had made their confession of faith in Christ. Dr. den Dulk and Rev. Haspels were en route to Ghimeera to find a suitable site for a mission station. Heavy rains made traveling difficult. Gutama had started earlier on the mule than the other two with the jeep. They met at this spot, miles from nowhere. The boys and mule were to take Miss Halewood back to Maji.

Gutama was in America during the summer of 1952, coming here from the Bible Training Institute of Glasgow, Scotland. While here he attended the North American Assembly on African Affairs in Springfield, Ohio, and visited our church at Des Moines, Ia., to thank the people for the support given to him and his family (See picture, p. 405).

WHAT THE BIBLE MEANS TO ME

By GUTAMA RUFO, Evangelist in our Addis Ababa Church

IF I were to tell in full what the Word of God has meant to me it would take more words than space permits, but to sum up as fully as possible I shall confine myself to three short paragraphs.

I owe very much to Onesimus Nessib* the devoted man of God who translated the Bible into the Galla language, to those godly men who supported him, and to the American missionaries who taught me from this good book. The Bible has become to me the Psalmist's Book of Wondrous Things, and I wish to join the great American evangelist, D. L. Moody, in his belief that the most important truth to be found in the whole Bible is that of the New Birth.

Of late, two year's study have opened my eyes to the value of the Bible as a revelation of God in history, especially in the affairs of the people of Israel. And living, as I do, in a land influenced by that history, I have found the historical portions of the Old Testament very interesting. Many characters of the Old Testament portray in type the Saviour, our Lord Jesus Christ. In such instances as the Passover, when the angel of death passed over the houses where the shed blood of the slain lamb was sprinkled the blood brought freedom from bondage to those who were obedient and faithful. This same evidence, the Blood of God's Slain Lamb, is the one condition for our salvation from the bondage of sin. God said, "When I see the blood, I will pass over you." The Old Testament tells me of the death which Christ was to suffer that all who are sprinkled by His blood might live. I know

Gutama Rufo's wife and five children. Ato Rufo is pictured on the cover of this Magazine.

I have learned much of abiding worth through reading the Bible and I know wherein lies my own salvation and that of all others.

But of special value has been the revelation of my need of the Grace of God. As I recall numerous passages, the first in importance is John 3:16. As a young man of eighteen, in a crisis caused by a bombing attack on our camp, I turned to the Word of God in fear. Thereafter the Bible became a new book and I took my first step towards Christ. I can with all sincerity say that this was the turning point in my life. Since taking up the systematic study of the Bible over the last few years I find the guiding Hand of God in all my affairs. I had heard much about the dignified simplicity of the English Authorized version of the Bible, and now I appreciate what it can do for all who read the Bible in that language. I believe I have grown intellectually through reading it and spiritually it has formed for me a picture of God's love. Now I expect that the more simple language of the new Amharic translation will endear the Book to many of our Ethiopian people and I praise God for those who have worked so faithfully to make this translation possible.

Onesimus

*Literature Dept. has leaflet on life of Onesimus.

SCRIPTURE DISTRIBUTION IN ETHIOPIA

By LYNN D. ASHLEY, British and Foreign Bible Society, Addis Ababa, Ethiopia

Most of the Scriptures distributed in Ethiopia are supplied by the joint Agency of the British and Foreign, and American Bible Societies, but some thousands of Gospels and Scripture booklets are also sent direct to missions by the Scripture Gift Mission of London, England. Besides these printed books, many manuscript copies of the Scripture-portions used in the liturgy of the Ethiopian Coptic Church have been made in the monasteries and put into circulation. The Bible Societies have a depot in Addis Ababa from which the missions draw the books they need and, although most of the books supplied are at a subsidized price, a further discount is given to help meet the heavy costs of transport incurred in taking them up-country. Unfortunately, in Ethiopia as in many other countries, the supply of Scriptures has in recent years failed to keep pace with demand. Three factors in particular go far towards accounting for this (1) the increase in literacy, (2) the increase in the number of missions and mission-stations and (3) a general improvement in communications.

Dr. L. D. Ashley

Of these three factors the extension of missionary activities would seem to be the most important as the following figures for scripture distribution in 1951 show:—by colportage directly organized by the Bible Society, 1959 volumes; by book-shop sales in Addis Ababa, 2157; by missionary societies, 9690 volumes. That the presence of the missionary should extend interest in the Bible and so create a demand for it is, happily, something one may reasonably expect because, without exception, the missions are staffed by Bible-loving men and women and the Bible class, the Bible School and the encouragement of devout personal study of the Scriptures are characteristic of all missionary activity. The native churches that have come into being and are growing so rapidly are all of them Bible churches, founded and consciously dependent upon the power and guidance of the Word of God. However, since the missions are for the most part confined to the western provinces of the southern half of the Empire, the figures given above reveal that in much of the country the Bible in the vernacular is still a little-known book, a state of affairs which will be remedied as the prejudice which exists in some provinces against the *printed* Bible (and against the existing Amharic version) in the common tongue is overcome, and as effective colportage can be organized to take the Book where there are no mission-stations.

Though colportage has been on a limited scale it has nevertheless been the means of the Scriptures penetrating to areas of the country where the Bible has hitherto been an unknown book. In such places a colporteur may have to teach people to read before putting the books into their hands.

In the northern provinces of the Empire, the stronghold of the Ethiopian Orthodox Church, there is a growing demand for the printed New Testament in Ge'ez, the ancient language of the Church's liturgy. Although the dissemination of books in Ge'ez may not seem to be of any great evangelistic value, it is a fitting expression of the Bible Societies' interest in and veneration for this ancient church, which introduced the Bible into Ethiopia and has used and treasured it for fifteen hundred years. It may be expected that when the new version of the Bible in Amharic is ready, it will be welcomed by people of Coptic Church areas.

The bulk of the Scriptures circulated in Ethiopia are in the Amharic language, with English next in demand. Amharic is the official language of the Empire and the Bible Societies have been forbidden by the Ministry of Education to distribute books in any other of the vernacular languages. Though the knowledge of Amharic is spreading rapidly, it remains true that to not less than two-thirds of the peoples of the Empire it is a foreign tongue and, while every sympathetic observer will approve the policy of seeking to secure national unity, and a necessary uniformity of control by the employment of a common language, it is at the same time regrettable that multitudes are debarred from access to the Word of God in their native speech. That English books come next in the order of demand results from the teaching of English in Government and missionary schools throughout the country. In all, books in twenty languages were distributed in 1951.

Although the first complete Bible to be printed in an African vernacular was the

Fortunate we are to have this article written by Dr. Ashley for the Missionary Magazine at the special request of Mrs. Duncan C. Henry.

IV. Light In Darkness

"I WAS BLIND, NOW I SEE"

By REVEREND GIDADA SOLAN, Ethiopia's Beloved Blind Minister

IN HIM was life and the life was light of men. And the Light shineth in the darkness, and the darkness apprehended it not. John 1:4-5. It gives me a great pleasure to write in few lines my experiences.

I was born in 1900 and when I was four years and half old, the smallpox blinded my eyes. I was not brought up in a Christian home. My family worshipped witch doctors and spirits. So I was brought up in the double darkness until 1919 when the first American United Presbyterian Missionaries came to Sayo (Dambi Dollo). Fortunately I made contact with them while begging for my daily bread, and heard the word of God for the first time, which they always preached before giving any beggar the material needs. When I heard this wonderful Word of God, I was convicted and wept for my sin, because I discovered my awful condition and heard about Jesus the light of the world. The special verse for that day was Luke 16:28-31. "For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

This experience was my first step toward Christ. I accepted Him as my Saviour with my whole heart. Not only that, but I repented from my sin of worshipping the spirits and witch doctors with my family, and began to pray to Him alone for guidance. I felt His peace, joy, rest, in my life and heart. No word can express the joy of that moment, it was a change from death to life! I was born again!

After I was saved, I started to witness to my fellow beggars, as well as many others, explaining to them, not to be afraid of spirits and witch doctors, but to accept Him and He will lead and keep those who wholly trust in Him for salvation. Thereafter the love of God became precious to me, and I have been preaching the gospel of Christ for it is the power of God unto salvation. Many souls have been won for Him by His Grace. Our Lord said "I am the light of the world, he that followeth me shall not walk in the darkness, but shall have the light of life. "One thing I know, that, whereas I was blind, now I see." Although I am called a blind man, I can truly say that I have His light in my heart and that is sufficient for me! For all these precious gifts I owe the American United Presbyterian missionaries who showed me this light. Today I can say with St. Paul *"I am a debtor to all men."*

Reverend Gidada Solan and his son, Solomon.

Amharic Bible, and although a number of revisions and even new versions have from time to time been made, the version at present circulated by the Bible Societies is not of satisfactory quality. Since 1947 a Committee, appointed jointly by His Imperial Majesty and the Bible Society, has been at work making a new translation into Amharic from the Hebrew and Greek. Some tentative editions of both Old and New Testament books in this new version have already been published and it is expected that the printing of the whole Bible will be begun early in 1952.

LIGHT THROUGH THE MATTHEW SCHOOL FOR THE BLIND

By HAZEL J. McGEARY, Sayo, Ethiopia

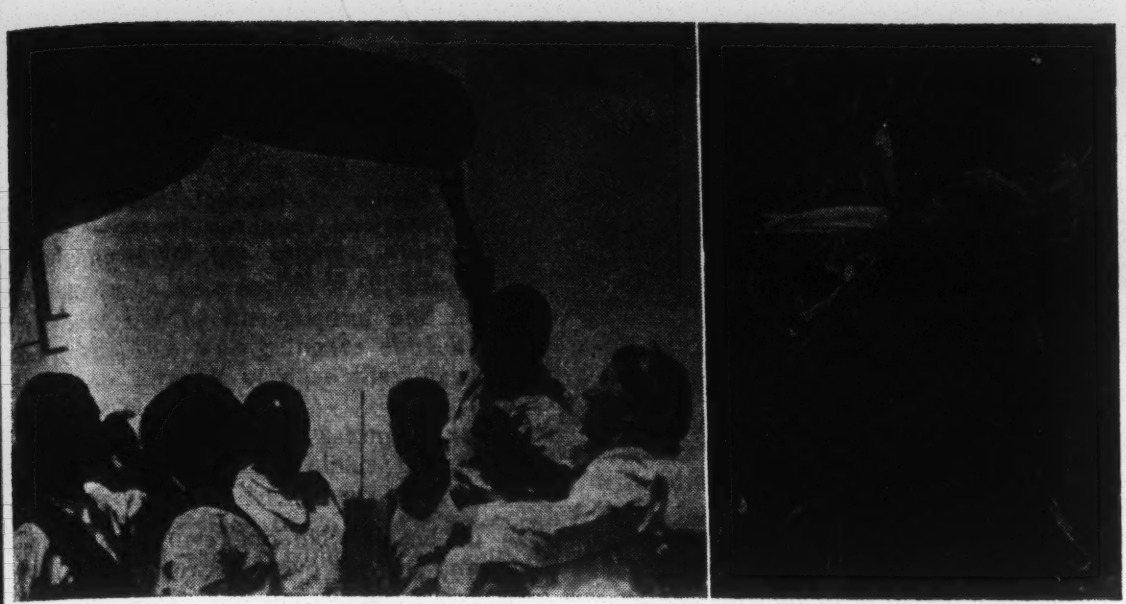
The other day we loaded the jeep with students from the School for the Blind and off we went for a trip to the air field. It was the first time the children had "seen" an airplane at close range. Up until this day the airplane had been just a noise as far as they were concerned. Mostly the noise came from over the valley as a far-off roar, for the airfeld is about eight miles from the mission station. But there were infrequent occasions when the American pilot brought the plane buzzing over the mission buildings. At those times it wasn't just the blind students who thought they were going to be swallowed up in the roar of the motors.

As the plane taxied in, there was one of the smaller boys, Terfa, who tried to draw himself up into an insignificant ball. Already he had gone through the terrifying experience of a ride in a jeep. The rough road over which we had to drive did very little to encourage him. He held on for dear life to the neck of one of the other boys. As the plane traveled down the field toward us, Terfa, who had been holding my hand, to a firm grip with both of his.

After the motors were turned off and the plane unloaded, the real fun of the trip began. Terfa began to explore the freight that had just been taken from the plane. This particular day it included big packages and little, pieces of metal and steel for trucks, and all sorts of interesting things. Then with a little confidence restored, he began his inspection of the plane. It was bigger than anything he had ever "seen" before. He couldn't take it all in at one time with his hands. In fact—the two front wheels were larger than the boy himself! But as Terfa slid his hands over the mahings of the plane it became more than just a noise—it became a reality, because he had touched it. He saw the propeller, the wings, the tail, the radio, the pilot's chair and all the instruments necessary to fly the plane. He met the pilot and his crew. It was a new world that had been opened to this little blind boy.

That's the way it had been for Terfa ever since he came to the school. The first day his father brought him he was very frightened. But as he touched the life of the school he soon became one with the other students. He quickly learned to get around

Desitu, a new little girl at the Matthew School for the Blind. Left: A close-up photograph of Desitu. Right: Desitu learning to sort over dried peas, even though she is blind. Hada Nessie and Hada Gomol, matrons of the school help Desitu.



Terfa, a blind boy at the Matthew School. Left: Terfa reaching for the propeller of the plane. Right: A close-up photograph of Terfa shucking corn during the harvest time.

y himself. He learned that his hands were he means of opening up many new avenues f life—as well as his ears.

As he has been learning at the school e has come in "touch" with something even nore wonderful than the things he has found with his hands. He has come in touch with the Lord Jesus and that touch made Him a reality. For the Christmas program Terfa sang "Jesus Loves Me." He wouldn't have been able to have sung it the way he did that day if he had not come to know and believe in his own heart that Jesus really does love him—enough to give His blood on the cross so that he might be saved.

LIGHT THROUGH HEALING

At the Jean R. Orr Memorial Hospital, Sayo, Ethiopia

By MARJORIE FAUGHT, R.N., on Furlough from Ethiopia

LIGHT through healing! I wish that I could tell you of many patients who ave come to the Light of the World through ealing. But it is not as easy as that even n a Mission hospital. Our patients are not vaiting with eagerness to hear and receive ur message of salvation through Christ. Most of those who come to us are members f the Coptic Church, the state church of Ethiopia. They are satisfied with their aith. They believe that they are Christians ecause in infancy a priest baptized them nd tied a string around their necks, the ign of a Coptic Christian.

We seek to bring our message to them in arious ways. In the wards the Bible tories are taught with or without the help f flannelgraphs or pictures. And the most opular thing with patients and visitors like is our phonograph playing the Gospel Recording records in Amharic and Galla. As soon as they hear their own language they listen attentively. We missionaries find more time for this sort of teaching on Sabbaths when work is cut to a minimum from the busy rush of the week. But during the week the ministers and elders by turns preach to the clinic patients as they wait for treatment. The ward patients listen too. Some of the staff members help in this work of witnessing. Nagau is a very faithful worker, having stayed to work and pay off his hospital bill after an illness in the men's ward. Every day he washes clothes from all departments of the hospital, and his hands are becoming white as the pigment rubs off with the rubbing of the clothes. He has taken it as one of his duties and privileges to come into the wards each evening when his work is done to speak briefly and pray.

Corner of hospital, Sayo, Ethiopia. Marjorie Faught is in center of picture. Silgie, an Ethiopian helper, stands at left.

with the patients. This rejoices our hearts, for we want such witnessing to be done spontaneously out of love for the Savior.

It is often the patients who are with us for a long period of time who come to understand and accept the Way of Salvation. Their stories have been written for you from time to time. Many times, after we think we have carefully explained the Way of Salvation through Grace by faith, we receive this answer when asking the patients how they may be saved, "By good works." We ask them what Christ did for them and this is their answer, "He created me, he gives me food and clothing, he will heal me." Truly their spiritual eyes are blind, and they need the Light of the Gospel. Their thoughts are on material things, not spiritual. Scriptural, isn't it? "But the natural man receiveth not the things of the Spirit of God—" The Holy Spirit must enlighten them.

A young man was sent to us from Gorei with an advanced case of pulmonary tuberculosis. After some months of treatment he was no better. No one ever came to see him, and no one ever answered the letters he wrote. One evening it seemed that he would not live through the night. Two of us talked to him to be sure he understood the way of salvation. He said he did believe, but he had one request. "When I die, bury me in a Coptic cemetery." We told him that it did not matter what happened to his body after death, it was his soul which would live on. He did die that night. According to his last request the doctor wrote a note to the priests telling them of the boy's request and asking them to bury him. The answer? "We have no one to come and bury him now." (And in Ethiopia it must be done the same day.) The real reason? There is no money in this funeral. It costs to be buried in the Coptic cemetery. So our outside workers had to bury him down below the hospital as those who die alone are buried. Only God alone knows whether he was saved by faith in Christ. We sow the seed, will you join us in prayer that God will give the increase?

AT THE BABY CLINIC

By RUTH C. BEATTY, R.N., Gorei, Ethiopia

BIZUNISH was one of the mothers who brought her little boy to the baby clinic every week. Although small for his age Wondemu looked fairly well nourished, but his mother was thin and tired looking. We gave her some medicine and money to buy food as she said that she did not have money to get the food she should have, but there was no improvement in her condition. When we asked her she said that she was willing to go to the hospital at Sayo to see the doctor. We were afraid that she might have a chest condition, and hoped that it was not too late to bring a cure. Little Wondemu stayed with a friend while his mother was away.

When Bizunish arrived at the hospital it was found that it was not her lungs that were affected, but an operation was necessary. She made a satisfactory recovery and was a most grateful patient. When she returned to Gorei one of the first places she came was to the Mission to thank us for sending her to the hospital where she could have such good care. Since then, if at all possible, Bizunish and little Wondemu

are always present at the preaching and other services.

The Sabbath services at the Coptic church were not being very well attended. One day the Abuna was asking some of the people why they were not coming to the services. Little quiet and meek Bizunish spoke up and said that the Coptic church never did anything for them. When she was sick she came to the American Mission that sent her to the hospital and now she was well. She was going to church to the American Mission because they helped her when she needed help.

One day as we were taking a walk we found Esheeti sitting along the road in much distress. At the government hospital he had been advised to go to the American Mission Hospital at Dumbi Dollo, but he had no money and how could he buy a ticket to go on the plane.

We were able to make it possible for him to go to the hospital at Dumbi Dollo. He was there for weeks where he had the best of care. When he returned to Gorei he looked so much better than when he had gone to the hospital, but at his home he did not have the good kind of food he had been getting and he lost weight and began to complain of abdominal pains. When he came to the clinic he was most miserable. As food was his most urgent need we gave it to him every day and his condition began to improve. Eshetti says he loves the Lord. Every Sabbath when possible he comes to the preaching services. The last few Sabbaths he has been bringing his friend with him. Eshetti cannot read, but his friend can. As he reads the Word we pray that he will see the Light.

Zeinabu has a baby with a harelip and cleft palate. When she first brought little Brahano to the clinic she had hoped that something could be done for her baby at once, but when the doctor explained to her it was better to wait until her boy was older she was willing to wait.

Zeinabu has had a hard life. Her husband, a carpenter, is not only lazy but a thief. He has spent time in prison, while his wife did the best she could to feed her little family. Also for other offenses besides his theft Zeinabu decided to leave her husband. She does any work that she can make a living. Sometimes we find it necessary to help her as it is hard to find enough work sometimes to earn money to feed her little family.

Zeinabu is faithful in coming to the services. She has learned to pray in public. Her prayers are short, but she is learning.

Every morning we have prayers with the patients who come to the clinic. Many come some distance where no mission work is being done. Some of these patients have purchased scriptures and some portions have been given free. Unfortunately many of them cannot read, but as they listen we pray that they will see the Light.

Maji, too, has a Clinic.

Miss Eileen Halewood, R.N., and her Clinic Aids.

A Comparison

By ANNA A. MILLIGAN, Glendale, California

NOT so very long ago, a prominent United Presbyterian urged that an article or a pamphlet or a booklet or a book or whatever it takes be written, comparing missionary conditions now with what they were when *Facts and Folks in Our Fields Abroad* was published.

That was a big order. The writer would have to have access to the files in the Foreign Board office at 15th and Race, Philadelphia, and a whole continent stretches between the East and West coasts.

The man making the request in 1952 was *making* missionary conditions when *Facts and Folks* was in the making. He had more to do with chapter two than any other human being, can be said without risk of contradiction. One is tempted to add that if we had 100—or even a score—of such men in the United Presbyterian Church now, we could evangelize our fields in our generation! During the 1952 Christmas season I could almost hear him say to every group or congregation he addressed:

"A little boy of heavenly birth
Came down to get His ball—the earth,
That sin had cast away.
O brothers, let us one and all
Pitch in and get Him back His ball!"

But anyone of us can make a comparison. If we subscribe for our own denominational publications, or if we read them when they are provided for us by our Sabbath School or church or missionary group, we know there are fewer missionaries in the fields now than there were in 1921 when *Facts and Folks* came off the press. We have not taken over any new field since Ethiopia, and the membership of the Church in the U.S.A. is larger by tens of thousands. Then why fewer missionaries?

The dollar we gave in 1952 did not go so far as the dollar we gave in 1921. Everything costs more, even in the missionary enterprise. It was announced over the radio the last Sabbath night in 1952 by a spokesman of the Presbyterian Church, U.S.A., that 200 of their missionaries are to be called home because that denomination does not have the money to keep them there. It is no comfort to know other churches are having the same trouble we are having, because it means unspeakable grief to Christ!

The United Stewardship Committee of the Foreign Missions Conference has been publishing annually for many years a list of denominations and the per capita gifts of each for foreign missions. In "those good old days" of our comparison the "United Presbyterian name led all the rest." Today, or rather the last time I saw the report, United Presbyterians stood fourteenth in line. "In those days" when teaching a mission study class in the M.E.M. Conference at Lake Geneva, a member of the class came to me and said: "Are you a United Presbyterian? I hear they give more for missions than any other church!"

Modestly (I hope) my reply was, "Yes, but the amount is nothing to boast about." I often wonder what I could say today under similar circumstances, if someone should say, "How come?" What would *you* say?

Another contrast is very evident. It was the expected thing to hear many and very fervent prayers for missionaries, by name, and for the Kingdom of Jesus Christ, ascending from the pulpits, from the pews, from the S.S., Y.P.C.U., W.M.S., and from the Wednesday night prayer meetings. We cannot know how many are praying; we only know we do not hear the *spoken* prayers as we used to. The missionaries then as now

plead for prayer. Prayer is what Christ asked for (Matt. 9:38). It sounds very much like a command. If we ask, He will do. We have not because we ask not.

"Stir us, O stir us, Lord, we care not how,
But stir our hearts in passion for the world.
Stir us to give, to go, but most of all to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie;
O'er deserts, where no Cross is lifted high."

Can we say as Amy Carmichael said—

"O for a baptism of reality and obedience to sweep over us! O to be true to the vows we make and the songs we sing! God make us true! We feel for them, but feelings will not save souls: it cost God Calvary to win us, and it will cost us just as much as we may know of the fellowship of His suffering, if those for whom He died that day are ever to be won. God make us true!"

Are You An Unreasonable Christian?

By MARGARET A. GARNER, Missionary to Japan, Evangelical and Reformed Church

I want peace! I hate war! I am a Christian! I love Jesus Christ!

These are the cries of many Christian Americans today. Have you, as a church member, ever uttered at least one of these phrases? Certainly you have.

What have these things cost you in the past years? How much time have you given to the cause of peace? How much energy have you spent working to eliminate the causes of war? What has being a Christian required of you in the past twelve months?

Add up the hours you have spent at church; the time you have given to preparing for and teaching your church school class; the time you have spent reading about crucial conditions in the world and possible solutions for them. Add up the money you have given to all worthy causes, including church giving.

I believe most American Christians can sit down and compile a commendable list of their service for Christ in one year. We are generous, good-hearted people with a desire for peace and the coming of the Kingdom of God. And we are willing to pay for it to a reasonable extent.

Christians, however, must not be reasonable. Christianity demands of its truest followers that they be totally unreasonable. This is not a strange statement. It is a fact of Christianity.

It is not enough for Christians to give what is reasonable. Those who bear the name CHRISTIAN must give and give in time, thought, service and money to a completely *unreasonable* extent if the name we bear is to continue to speak to the non-Christians of the world.

I am a missionary living in Japan among people I love, a people with whom we were recently at war—hating, fighting, killing. I can speak for only one small section of the world. Multiply what I am going to say by all the other small or war-torn or under-developed countries and see what figures will show. Compare what you have given in a year with the needs of the world and then decide whether you as a Christian have been a reasonable one, or have you been that true lover of God, the completely unreasonable one?

Come now with me to a few experiences in Japan:

EDUCATION—Only weeks before the end of the war my city in Japan was bombed. Schools, homes, businesses were burned. Then came long,

(American Christians will have an opportunity to aid unfortunate peoples of distress areas by contributing to "One Great Hour of Sharing," 1953 united appeal for overseas relief, rehabilitation and reconstruction, to be held in thousands of churches throughout America Sunday, March 8.)

dark years in cold barracks buildings full of holes, no stoves, few window panes. Teachers and students were all bundled in long underwear, coats, layers of as many clothes as they could wear.

Many students had not enough warm clothes, poor food, two or three hours to travel each way to school every day in overcrowded street cars and trains. Result? Tuberculosis. Pneumonia. Undernourishment. Death.

Then help began to come. One building was rebuilt. Then another. Stoves came. More clothing. More and better food. When the last of our students were moved into new buildings—gifts from unreasonable Christians in America—there were tears in the eyes of many as great, unutterable prayers of thanksgiving surged into our hearts at the living goodness of God. We turned with renewed faith in the power of God as we thought of the still great needs facing us: books, pianos, and facilities to help us to work with students in their free time. Communism, delinquency, lowered moral standards all enter where students are left without guidance in use of free time, where there are no facilities for developing wholesome activities.

RELIGION—Have you ever seen a minister cry at the sight of a new book? Have you ever seen a church die for lack of any help whatsoever, material or spiritual?

Have you ever asked a student, "What do your non-Christian friends have for a faith?" and have him lower his head and answer, in a low voice, "They have nothing."

HEALTH—You notice a teacher absent from school. Why? He has tuberculosis and must rest for a year. What does he need? Support for himself and his family. The minister's son is absent from church. Why? Tuberculosis. He needs to go to a sanitarium so his family will not contract the disease. A student is absent. Why? Her two older sisters have died of TB, and she has developed a fear she has it. What is needed? Banishment of fear.

The heart of the person who sees all these things day after day cries out to God continually for the power of his love to reach into the hearts of Christians. The prayer arises, humbly, strongly, chokingly, "O God, it is not enough to love Thy Son, Jesus Christ, with reason. Give us an America that loves him blindly and with no cautious reason to hold us back from becoming fools for Christ's sake. Give us Christians who will give even beyond the power of giving for the love of Thy Son. Redeem Thy world, O God, through the Spirit of Love, which can give more than is required with no thought of reward!"

And now will you, a Christian, compare what you have given with the need that faces the world? Are you a reasonable Christian or an unreasonable one?

PROGRAM SUGGESTIONS

This splendid "Ethiopia Special" is another result of the careful planning of a faithful Associate Editor and other missionaries at home on furlough last summer. What reader of these articles will not want to make reservations immediately by plane or ship to visit Ethiopia? What youth contemplating mission work will not think or say, "Surely Ethiopia is the land that is calling me!"

Why not plan an imaginary trip to Ethiopia, having various persons prepared to glean material on the mission stations?

Note supplementary materials in Literature Dept. Read story on the Teens Page. Consider carefully the prayer needs in "The Upward Look"—praying definitely for ways to meet the needs, perhaps following rather than preceding, your study topics.

A Message For Lent

By JULIA GRACIA REMBAO, New York City, New York

Women should be proud of the responsibility that God has bestowed upon them, as homemakers, and molders of children's character and Christian guidance. Women stand basically at the center of operations: in the home, in the school, in the church and in the community. But yet, the power of womanhood needs to be brought to bear more directly upon the world's vast problems that confront us today. We must, each one of us, do our part, so that this world may be a better place to live in.

The World Day of Prayer, which was observed on February the 20th, the first Friday in Lent, was very encouraging for women of the Protestant churches. It was observed in more than a hundred countries. If we unite in prayer thus, and use our creative influence, our spiritual strength, and financial resources, we will help many of the isolated and unorganized women in the world. This is also a way in which the goodwill of women in our churches can be applied. We should continue to pray for the happy fulfillment and well-being of women and children in all parts of the world.

We have become of age, since Christ's revelation, which has for us divine authority. We know that God is not the nationalist God of battles, pictured in some places of the Old Testament, but the Father of all mankind, whatever their race, color or creed may be. Jesus spent his life teaching love and brotherhood; yes, brotherhood must come in all homes, in all schools and in all businesses. This is the ultimate hope for mankind and a better world, so that we may have enduring peace among men. But to accomplish this task, we must be God's co-workers in every thing that we do, as that is really the true relationship that is contemplated in the teachings of Christ. As He tells us "Behold I am always with you", we believe that man was made to live in unity and in peace, and in this spirit of brotherhood. We may vary in talent, but each has her contribution to make for the total good, and if any of us fail, we hinder the group and stay behind instead of advancing. We must realize that the human race is a social solidarity, wherein every man is a part of all and all are brothers one of the other.

Christians everywhere will pause in Lent; to exercise self denial and observe the tradition of their respective churches all over the world. If Lent is to be a time of self-denial for us, let us measure the extent of our sacrifice, against the greatness of His sacrifice. Jesus went to Calvary, giving His Life for the brotherhood of men, so that we might have everlasting peace.

One should have in mind, that every day is the Lord's Day, and see all the beauty that He has created around us, and we should be grateful and give Him thanks every day. Our Catholic friends criticize us Protestants for the lack of ritual, the absence of saints in the churches, saying at times that we have even done away with the Cross of Christ. But what they don't realize is that we have in our belief the spiritual principle, that we carry Christ's Cross in our hearts, and in our daily spiritual conduct. For good Christians, the observance of Lent is not only for forty days, but for three hundred and sixty-five days. We think that in Lent one should practice self examination and self denial. Lent is a reminder of the high things one should do, and of the low things one should not do. We know that He sacrificed Himself for us, we should dedicate our lives to do good to others. Follow His teachings, observe the Golden Rule (Matthew 7:12), for

(*Continued on Inside Back Cover*)

Mrs. Rembao is a "friendly neighbor" to our United Presbyterians. Her splendid article on "Our Latin American Neighbors" appeared in the December, 1951 issue of the Magazine.

One Mo

By MRS. E

IT has been many years since I last saw Stephen (I call him that though that is not his name), yet he lives as sharply clear in my memory as though that far-away time were but yesterday.

He was a great teacher, not by precept or preaching, but by his life of stedfast faith, gentle patience, and most of all, real forgiveness.

He was young, slender, with clear-cut features and splendid carriage. In a country where sons of well-to-do fathers usually let their fathers support them, he was independent, and proud of it. The world was very good to him, and he was well content.

When he first came to see us, led perhaps only by curiosity, we were struck by his air of self-reliance, and his most gracious manner. Soon he purchased a Bible, again out of curiosity, I think, and came often thereafter to discuss what he read, and to ask questions. As the days passed, we ceased thinking of him as a student, and thought of him as our friend.

This friendship with the missio was of course, observed by h companions, and they began to him, reminding him of the dire t that would happen to him—the t he knew all too well always hap to converts.

Nevertheless, one day he ask be taken to church service, a came regularly as the weeks p One summer Sabbath evening, s low-caste men were baptized.

Walking slowly homeward, St suddenly said, "I feel a traitor church I wished I were standi in front with those men. I a have been there, for I, too, b you know. May I be baptized stop being a coward?"

"I know you are no coward, I would baptize you with joy, it is my turn now to warn you— as your people have so long done very sure, dear friend, that you to take this stand, for trials will from which we cannot save you *very* sure, for you must pay a h price."

"If any man love me, let him up his cross and follow me," wa quiet answer.

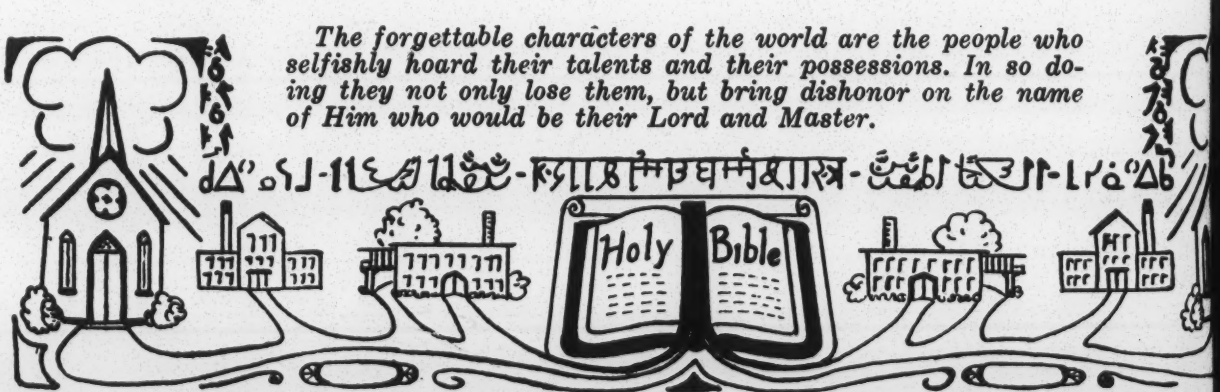
So he was baptized, and at

Mrs. Edith Morton served as a missionary in India with her husband, Rev. John H. Morton, from 1901 to 1910. During most of that period Mr. Morton was principal of Gordon College. We read "In the Shadow of the Himalayas" this tribute to him by Dr. R. R. Stewart: "Mr. Morton was one of the best principals the College has had and he is still remembered by many although he served only from 1903 to 1909, dying of tuberculosis while still a young man. . . . Mr. Morton was greatly loved because he loved his pupils. An eye witness told me that once Mr. Morton felt that he must administer corporal punishment to a Christian student who had misbehaved. He gave the beating in Gordon Hall courtyard with tears running down his cheeks and all present were deeply moved."

It was during the furlough to which Mrs. Morton refers in her story that she became a widow. She has been giving a splendid Christian witness in our Northwest where she lives.

Her sister, Mrs. S. Harrison-Sales (nee Beth Johnstone) is also well known to missionary groups through her years of service as a WGMS Presbyterial missionary.

The forgettable characters of the world are the people who selfishly hoard their talents and their possessions. In so doing they not only lose them, but bring dishonor on the name of Him who would be their Lord and Master.



orgettable

Washington

to pay the price. That night me asking that his head be ged.

hat happened?"

ther was angry, of course. He t up a brass water bottle, and me. Don't be worried; it's not d."

uld you like a room here on mpound?"

, no! No one is ever to say I 'meat-Christian.' I'll get me a near home somewhere."

rtly afterward word came that ther was visiting Stephen "and ne knows she means to poison od!"

Stephen himself was unper-. "Of course she wants to win ay, but I'm glad to have her ne. As to poison, I don't think ill; but if Mother can bring to feed me poison—well, I at anything she cooks for me."

did not try, and soon went She was convinced there was in trying to make him retract nd.

r she left he was very lonely. d, of course, lost his old busi-nd had to make a new start, which was not easy. He came often to the Mission house, and through a blur of tears I watched him playing with my two sons. I was sorry for him—once so gay and handsome, so satisfied with life—now still handsome, but quite grave; still a charming gentleman, but with no home, no wife, no children, and his only friends those from a foreign land. But he never faltered, never complained, never said a harsh word against those who had so cruelly treated him. He knew what it was to pray for those who persecuted him, "Father, forgive them."

Time passed. He went often to his old home, at first to be driven from the door. Slowly a change came. He could sit outside the entrance and talk to his people; later he was allowed to see his sisters and still later his brothers' wives and children.

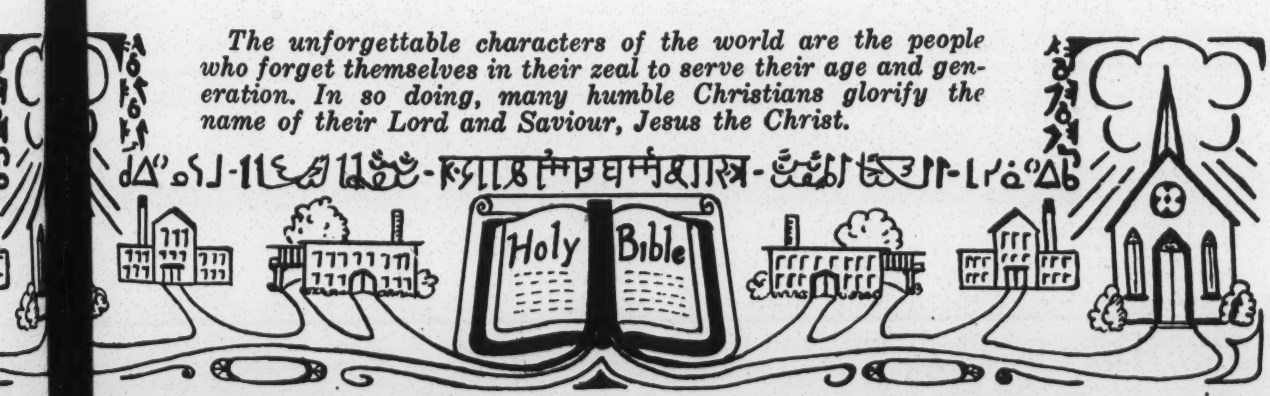
One day, to his surprise, his mother brought him food from her own meal, and by and by he was inside the house sharing the family food! This was an amazing thing—that high caste folk would eat with a Christian, even though he be a son.

Furlough time arrived for us. He came, bringing farewell gifts for the children, and the request, "Before you go, may I bring my sisters-in-law to see you?"

Astonished, I asked, "Will your father let you?"

His serene answer was, "Oh, yes, they all trust me. I am no longer an outcast in my father's house," and confidently he added, "And some day they will all join me *in faith*."

The unforgettable characters of the world are the people who forget themselves in their zeal to serve their age and generation. In so doing, many humble Christians glorify the name of their Lord and Saviour, Jesus the Christ.



Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

A MEMORABLE BIRTHDAY

Sometimes I have taken it a bit hard because many of my birthdays have had to be celebrated away from my own people owing to circumstances.

On the other hand it has been my good fortune to spend some of them in very distinctive places like on the Sea of Galilee, on the Mount of Olives, at the Cedars of Lebanon; on a houseboat on the Nile, the Ibis; and on the Jungfrau Joch.

Last year I had looked forward for weeks to celebrating in what seemed to me quite a special way, namely that of spending the day in the Mousky (native bazaars) of Cairo, just browsing or perhaps buying a few small things.

But this did not happen. Instead Laura Wright and I spent the day giving a rest to a tired and grief-stricken mother of five little daughters ranging in age from four and a half to ten.

These charming little girls are great grandchildren of a convert who was imprisoned for changing his faith in the days of the early missionaries to Egypt. The father, a member of the First Evangelical Church of Tanta, had died very suddenly. The mother found it hard to recover from the shock of being left alone with such a vigorous lot of small children to care for.

It was a privilege to have them as guests for one day. When we gathered at the table for lunch Laura asked which of them would like to give thanks. Three little hands shot up quickly. So Laura let Mary, the third, who had just graduated from the kindergarten department of this school, have the honor. We grown-ups were deeply touched by her spontaneous prayer which commenced: "O Lord, leave us mamma to bring us up." The meal was complete beginning with the favorite national dish (molokhiya) and ending with a birthday cake and candles served with mango ice cream.

After siesta time, spent in a vain attempt to sleep, we all set out in the car for a town one-half hour away to make a call in the home of a pastor whose wife is a graduate of the Bible School. Scripture verses were asked for from memory. The children again responded freely and sang songs learned in school and at special religious education classes.

When the day was over, just before the children were taken back to their mother, one of them—the one with the reputation for being the naughtiest said: "You'll find us here again next Wednesday."

Eulalia D. Grether

HELPING THE PASTOR

IN the country near Beni Suef, there is a village, where the owner of the land had built a small church. There had been a little school in connection with it. When I came to Beni Suef, it was closed but about four years ago, Abd el Noor Effendi (Servant of the Light) came there and while he was not permitted to open the school again, he began the church and has been going on slowly, but nicely. When I hear him talk about his work, and see how the people love and respect him, and bring of their produce for him and his family, it reminds me of the stories father used to tell about taking wheat on horseback to their pastor.

The church and his residence are

simple but each year they make some improvement, and this year their project was a pump. In these villages, the only water they have is from the canals, which is not fit to drink, according to any health standards. So they collected their money to buy the pump, with some outside help, then another wait while they collected money to have it driven.

The last visit we had from him, I asked about the pump and he said it was in use and gave plenty of good water.

He is doing according to his ability and needs our earnest prayers. Also pray that many others like him may be raised up to work in the many little villages here. And when God's Spirit dwells in the one who gives the message, it reaches the hearts of the most ignorant and the most fanatical. These are difficult times for our Christian people here and they feel it very much. Those who have lived all their lives in Christian lands must find it hard to understand the difficulties here. Pray for us.

Nellie C. Smith

Pakistan and India

MRS. JOHN D. HARKNESS, Editor, Sargodha, Pakistan

OUR BIBLE EXHIBIT

For our morning Chapel and Bible lesson one day last week the classes presented a program consisting of items prepared in connection with their Bible course. It was an interesting program and many of the items showed originality and study.

Following this a committee of three of us went around to the different classrooms to judge what they had to show as their Bible Exhibit. "Moses in the Bulrushes" was attractively worked out by the First Class. The brown paper rolls with their green tissue paper leaves stuck in the top made very realistic palm trees and wee Moses in the basket hidden among the grass along the stream was perfect. It was very plain from the expressions on the faces of the children that they had had a wonderful time getting ready for it. The Second Class also had a sand table with all the sheaves bowing down to Joseph's sheaf and on the wall a chart with stars and sun and moon making obeisance — Joseph's dreams.

One class had the 13th chapter of I Corinthians beautifully written in Hindi on a large sheet of cardboard paper and a neat border—a nice addition to their wall decorations. Another had the "Ideal Woman" chapter of Ecclesiastes illustrated on a large chart with pictures instead of words inserted to show the different ways in which the ideal woman excels. The Books of the Bible as a library made another attractive chart. "The Word of God and What It Is"—milk, a sword, lamp, light, etc., was the subject for another chart and the illustrations were good.

Some neat and interesting booklets were shown as class projects—"Life of Christ," "What the Bible Is," "Interesting Lessons from the Word," "Sayings of Christ Illustrated"—were some of the titles given to their books.

The Training Classes had a number of charts, three especially that gave an interesting and clear picture of their study of the First Epistle of John. They also showed the materials they had prepared for their Flannelboard Kits. Each one is trying to get ready to take with her when she leaves her training work a Flannelboard outfit. Instead of Life of Christ sets a few of the non-Christian girls are working out Health Charts.

While some of the charts and display work were no doubt prepared

just for the exhibit the most of it matched up with their course and was worked out as a review of some section of the work. This is the second year we have tried it and this year shows a lot of improvement and we hope to do still better next year. The classes have liked it and we hope that both girls and teachers have gained ideas that will make the Bible teaching more interesting. We hope and pray that it will arouse in the girls a greater interest in the Word and in the study of the Word.

Vida Graham

The South Sudan

MRS. A. Mac ROY, Editor, Nasir, Anglo-Egyptian Sudan

AT ABWONG

I have been asked whether I would write on some phase of our work here at Abwong. My first reaction was to say "No," as I do not have the pen of a ready writer. Then I thought that perhaps the Lord wishes me to tell something about the girls in my class to get more prayer for them, so I decided to write a letter as I do not like to say "No" to Him.

We are not allowed to call this class "The Girls' School" as the Government doesn't allow us to have a school without their permission. I feel sure that we could have a good school here, but we would need a trained teacher, and I am not one. There does not seem to be very much opposition to girls coming, although one father will not let his daughter come, and one grandmother will not let her grandchild come. Also the other day a woman came into the class room, grabbed one of the girls, pushed her out of the room with the words, "What are you doing in the foreigner's house?" But apart from those few instances, we have not noticed much opposition.

All I teach is reading, writing, and Scripture. On the average we have had only seven or eight girls coming regularly, but of the six who came more or less regularly last year five learned to read well. One little girl of seven years who is quite clever cannot read yet, because she always brings her little brother along and has to care for him. Now she also brings her baby niece, so she cannot concentrate on her work. This girl belongs to a Christian family and is the only one of my girls who has been baptized, except perhaps another girlie of the same age who is a Roman Catholic. Her father is the government dresser here, and this daughter is really very clever. They are going to be moved from here and I am afraid that she, Clara, will be sent to a Catholic School. Do you remember a picture of a lovely Shulla woman and baby which was in the magazine some time ago? Well, that woman is Clara's aunt. Pray that the child will not forget what she has learned here and may always love the Lord.

The other four girls who can read, all say they are Christians, but none of them has asked for baptism, so please pray that they may soon want to take that step. We do need Christian girls for the Christian lads, so that more homes will be started where Christ is honored and loved.

The new girls who have come this year attend very irregularly. They may be here for two or three days, and then stay away for a fortnight or so, or one may come for a month, and then not again, so they have not gotten anywhere so far.

Please pray that more will come to learn about our and their wonderful Saviour. How these people do need Him—they are so steeped in superstitions and fears and have no true peace! We covet your earnest prayers for them.

(Mrs. Ron) *Lina Trudinger*

President's Page

"APART FROM ME YOU CAN DO NOTHING"
John 15:5

As Christians, we desire to rethink and deepen our own experiences of Easter. In imagination let each of us go back in thought and feeling to the experiences of the disciples many years ago.

I become one of those who sat at the Last Supper with Jesus. Can it be that I betray my Christ in any of my daily decisions or acts?

Fears of the future! "Let not your hearts be troubled—If you love me, you will keep my commandments—I will not leave you desolate—The Holy Spirit . . . will teach you all things . . . Peace I leave with you . . . Rise let us go."

Leaving the upper room, Jesus notes the alarmed and bewildered expression upon our faces and tries again to banish our forebodings. Pointing to a vine trailing around the doorway, He says: "I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing." The vine can bear no fruit without branches; the branches cannot live apart from the vine—the two together form one complete whole. Now I understand—He will fulfil God's purpose among men no longer in His own person but through us His disciples. We are to be His branches, the medium through which He can lift and save a world.

Dare I even attempt to feel that Gethsemane experience with Him! He prayed. I, too, will pray.

At the Cross I bow in penitence. It was for me He died—Yes, even me!

That glorious Easter morn! Do I see an empty tomb and a risen Christ? Many witnesses of the first Easter experience were transformed. Am I transformed? Do I realize the wonder, the mystery, the thrill, the joy, and the exaltation of the Spirit of the living Christ within me?

There is truth to proclaim! I belong to Christ, I want to be a fruitbearing Christian. The secret is in His words—"Abide in me—for apart from me you can do nothing."

We enumerate many things we do for Him—ministering to the sick, helping the unfortunate, lifting up the downtrodden, caring for the widow and the orphan—all part of the Christian program and indeed pleasing to Him, but there is a higher task that Christ gives to His followers, and that is to carry the message of God's love and saving power to men. He is depending upon us. He cannot do His work without us.

You say: "The task is too hard—I cannot do it!" Hear His words—"I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit . . . apart from me, you can do nothing."

Make an abiding place in your heart for Jesus and He will come in and dwell with you. Then you can truly say with Paul: "I can do all things through Christ who strengthens me."

Mrs. Virgil M. Cosby
1st Vice-President, 1953 WGMS Convention

Editorials

A MARCH PROGRAM SUGGESTION

The National Geographic Magazine for February, 1953, contains an informative, well-illustrated article on the Sudan with colored and black-and-white photographs. It is entitled "South in the Sudan." Program leaders will find it helpful for their March meetings.

WINONA SUMMER SCHOOL OF MISSIONS

The regular annual session of the Winona Summer School of Missions will be held at Westminster Hotel at Winona Lake, Indiana, June 22-27, 1953.

Courses offered on the Foreign Mission theme, "The Life and Task of the Church Around the World" and on the Home Mission theme, "Spanish Speaking Americans." Also courses on Bible and Worship Methods. Junior Missionary leaders will have a special course. A Galilean Service on the shore of the lake and a missionary banquet are to be added highlight features.

Miss Alice E. Walls, Winona Lake, Indiana is Publicity Chairman, from whom registration and detailed program information may be secured.

MAGAZINE CLUB RATE — NEW SUBSCRIPTIONS FOR THREE MONTHS ONLY — April, May and June!

Now is the time to begin thinking about the *new* subscriptions that you may secure in order to introduce non-subscribers to our MISSIONARY MAGAZINE. Inasmuch as the subscription price of the Magazine has not been raised above the $1.50-per-year rate, it is impossible to make this offer for renewals, or to extend it beyond the three-month period designated.

You may send Club subscriptions by mail anytime to

Mrs. Ralph H. Arnold, Treasurer
510 S. Trenton Street
Pittsburgh 21, Pa.

Or give them to your delegates to the WGMS Convention at Des Moines, Iowa, to present at the Magazine Shower there.

SPECIAL COACH PARTY FARE— PITTSBURGH, PA. TO DES MOINES, IOWA

This information will be of interest to those who are planning to attend the WGMS Convention at Des Moines, June 2-5, 1953.

A special coach party fare of $41.34 will be made available for a minimum of twenty-five or more passengers traveling together on the same train and date, i.e., leaving Pittsburgh on the Pennsylvania Railroad Monday, June 1, 1953 at 8:10 a.m. E.S.T., via Chicago with arrival at Des Moines the same day at 11:00 p.m. C.S.T.

On the return trip they may return individually on any train carrying coaches. These tickets cannot be stepped up for use in Pullman. Passengers must leave Chicago before midnight, Saturday, June 6.

Please watch the next issue of this Magazine for further instruction.

Transportation Committee

ENTERTAINMENT AT DES MOINES WGMS CONVENTION

Convention Meetings at Westminster United Presbyterian Church
June 2-5, 1953 — *Des Moines, Iowa*

Board and room—$20.00
(Rooms will be provided in the homes of the Westminster congregation for 4 nights with breakfast in the home and the remainder of the meals served in the church dining room from Tuesday lunch through Friday dinner.) (For those arriving Monday evening the rate will be $22.50)

For those who prefer hotel accommodations:
Board—$10.00 (Tuesday lunch through Friday dinner)
Room—Downtown Hotel (Bus service available)
Single rooms per night—Approximately $4.75
Double rooms per night—Approximately $7.50
(All with bath)
Room—Suburban Hotel (Auto and Taxi Service)
Single rooms per night $4.00
Double rooms per night $5.00 and $6.00
(All with bath)

Part-time visitors will be unable to procure private home accommodations.

All who desire accommodations for the Convention write to Miss Hazel Hunt, Chairman of the Registration and Assignment Committee, 4114 Allison Avenue, Des Moines, Iowa, before April first, and enclose $2.00 registration fee. (Registration fee is in addition to room and board price quoted above. It is transferable to an alternate delegate or returnable on request in case the delegate cannot attend.)

Mrs. T. Bonar McKee, Chairman of Publicity Committee

WHAT'S IN A NAME?

Whether or not you attend the WGMS Convention at Des Moines in June, you may have a part in selecting a new name for our sixty-five-year-old *Women's Missionary Magazine.*

Because of the restricted readership which the present name seems to imply, requests from individuals and from our Foreign Board have led the Women's Board to take action upon this matter which has been under discussion for many years. What the name will be no one knows now, but you may assist in the selection if you will send to the Editor of the Magazine before May 1, the name or names which, if selected, would please you. Suggest name appropriate for this Magazine that wants to be helpful to *all* in this wonderful field of missionary education and inspiration! Make it short!

A committee will consider all names sent and make recommendation for final action at the WGMS Convention.

You may use this blank if you wish:

My suggestion for the new name for the "Women's Missionary Magazine" is:

.....

Signed .....

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

"The secret of success—of happiness—of life—is to give."

WHAT IS A THANK OFFERING?

Thankfulness is the faculty of being deeply aware of the kindnesses received from God. There are those who are totally insensible to the great mercies that God is continually bestowing upon them. In fact, there are many who have nothing for which to be thankful, whose hearts are void of God's great love for man.

God loves the world; He gave his Son to the world; and belief in Him can save the world. We have reason to thank God for this indescribable generosity to us. This sort of love that God has for us is the love of benevolence—love that has a genuine concern for others. An outstanding characteristic of benevolent love is that "it gives" and gives to everybody. These words "love" and "give" naturally go together.

The WGMS Thank Offering is our special love token to God, our expression of benevolent love to Him the Giver of all gifts. The Thank Offering is that gift which is over and above our regular giving. It is not a part of our regular contributions; not even a part of our monthly mission pledge, nor does it take the place of such giving. On the other hand, the Thank Offering is a free-will offering given from loving, grateful and generous hearts—a gift that is over and above that which belongs to the Lord.

This same spirit of thankful giving is found in the story of the little girl who had ten pennies. The first penny was for Jesus, the second for mother, and the third for father, etc. The last penny was also for Jesus. Her mother reminded her that she had already given one penny to Jesus. The child carefully explained to her mother that the first penny belonged to Jesus but that the last penny was her "Thank You" to the Lord, to go a second mile for Him. In fact, the Thank Offering could be described as our over-plus gift. Jesus crucified and risen was God's over-plus gift to us. As individuals, we could not possibly have God's spirit of benevolent love in our hearts without also having something of God's desire to give. In harmony with God's spirit of benevolent love, should not our Thank Offerings be from loving, unselfish and sacrificial hearts? Is not Christian love that which results in a constant daily expression of thankfulness to God in humble recognition of all that He has done for us?

The quotations used in the Department headings are from a weekly folder "Clifton's Food for Thought," Los Angeles, California, gift to the Editor from Mrs. E. H. Kenneke, Nampa, Idaho.

MEMORIAL THANK OFFERING

$100.00 Each

24. In memory of Dr. G. A. Sowash and Miss Mona Sowash. By Mr. and Mrs. Russell McFarland through New Wilmington, Pa. WMS.

25. In memory of Mrs. S. A. Fulton. By the West Allis WMS, Wisconsin Presbyterial.

26. In memory of Mrs. C. J. Will. By her husband in Waukesha, Wis.

27. In memory of Mrs. Charles Thompson (formerly of Mars, Pa.). By Mrs. Roy Grace through Don and Betty Reihmer Missionary Soc., Beverly Hills Church, Philadelphia Presbytery.

28. In memory of her husband, Mr. Joseph Bates. By Mrs. Osie Bates, through WMS in First Church, Long Beach, Calif.

29. In memory of Miss Venna Finney. By her sister, Dr. Grace Finney, through King's Daughters' Society, First Church, Los Angeles.

30. In memory of Mrs. C. T. Eisele. By her sister, Mrs. Rena Gibson, through WMS, Santa Ana, Calif.

31. In memory of Mrs. R. J. Gibson. By her daughter, Miss Myra Gibson, in Santa Ana WMS.

SENIOR LIFE MEMBERS

$25.00 Each

185. Mrs. Doris Rodgers, Carnegie, Pa. By Mrs. Charles R. Ramsey.

205. Mrs. Laura C. Glaze, Wilkinsburg, Pa. By Miss Margaret P. Lowry.

687. Mrs. Cissie Smith, San Francisco, Calif. By members of Stewart Memorial WMS.

688. Mrs. Elizabeth McBride, San Francisco, Calif. By members of Stewart Memorial WMS.

689. Mrs. E. J. Bigley, Berkeley, Calif. By friends in Women's Auxiliary, Oakland.

690. Mrs. J. J. Bolitho, Fresno, Calif. By friends.

691. Mrs. Rosa Mitchell, Fresno, Calif. By friends.

692. Mrs. W. E. Giese, Oakland, Calif. By a friend.

693. Miss Helga Johnson, Oakland, Calif. By a friend.

694. Mrs. Priscilla Bell, Oakland, Calif. By Mrs. Merle Bell.

695. Mrs. Muriel Ball, Fresno, Calif. By Mr. and Mrs. J. C. Long.

696. Miss Beverly Carson, San Francisco, Calif. By Mrs. W. E. Dugan.

697. Mrs. George Buhrmann, Berkeley, Calif. By a friend.

698. Mrs. Harry Flowers, Berkeley, Calif. By a friend.

699. Mrs. Anne Wilson, Berkeley, Calif. By a friend.

700. Mrs. Florence Gellatly, Berkeley, Calif. By Mrs. R. M. Walbridge.

701. Mrs. Kenneth Reynolds, Monmouth, Ill. By members of Cedar Creek Missionary Society.

702. Mrs. Max Hamilton, Monmouth, Ill. By Mrs. Glenn Seaton, Mrs. W. J. Donaldson and Mrs. Zelo Reed.

703. Mrs. Kenneth Simpson, Monmouth, Ill. By Mr. and Mrs. Harry Armstrong.

704. Mrs. Theola Mitchell, Davenport, Iowa. By McClellan Heights Missionary-Aid Society.

705. Mrs. Harry C. Findley, Davenport, Iowa. By McClellan Heights Missionary-Aid Society.

706. Mrs. Edna Lower, Orion Ill. By Miss Emma Campbell and Mrs. John Bailey.

707. Mrs. Roy Campbell, Little York Ill. By Mrs. Cecil L. Waugh.

708. Mrs. Glen Guilinger, Little York, Ill. By Mrs. R. D. Strattan.

709. Miss Jane Henderson, Viola, Ill. By members of the WMS.

710. Mrs. E. L. Donaldson, Viola, Il. By her family.

711. Mrs. Anna Haney, Viola, Ill. By Mr. and Mrs. R. R. Kennedy.

712. Mrs. L. H. Thomson, Rock Island, Ill. By Mrs. S. A. Thomson, Moline, Ill.

713. Mrs. J. Leslie Speer, Hanover, Ill. By her husband.

714. Miss Mary Elder, Albany, Ore. By the Cora Irvine Stewart Bible Class.

715. Mrs. B. F. Alderfer, Portland, Ore. By her husband and her daughter, Mrs. Myron R. Comin.

716. Mrs. H. A. Lee, Portland, Ore. By members of the WMS, Laurelhurst U.P. Church.

717. Mrs. T. C. Farrand, Portland, Ore. By members of the WMS, Multnomah, U.P. Church.

718. Mrs. H. I. Lawrence, Portland, Ore. By Mrs. Mildred Klug.

719. Mrs. Mabell Cale, Albany, Ore. By Mr. and Mrs. Michael S. Coon.

720. Mrs. Gladys Ann Young, Los Angeles, Calif. By members of Women's Christian Service Guild.

721. Mrs. Annie Rupe, Los Angeles, Calif. By members of Women's Christian Service Guild.

722. Mrs. Mary S. Funk, Los Angeles, Calif. By members of Women's Christian Service Guild.

723. Mrs. Cora H. Kerr, Los Angeles, Calif. By members of Women's Christian Service Guild.

724. Mrs. Mildred Ella Cannon, Los Angeles, Calif. By Mary Funk and Cora Kerr.

725. Mrs. Margaret C. Loenholm, Los Angeles, Calf. By Susan Rupe and Cora Kerr.

726. Mrs. Adela Lehman, Los Angeles, Calif. By Annadell Wells.

727. Mrs. Dorothy B. Beak, Los Angeles, Calif. By self.

728. Mrs. Raymond Kime, Los Angeles, Calif. By members of Grace Evening Mis. Circle.

729. Mrs. Thomas E. Edwards, Los Angeles, Calif. By members of Grace Evening Mis. Circle.

730. Mrs. Eva Turner, Long Beach, Calif. By Mrs. A. H. Jamison.

731. Mrs. Ida N. Parker, Long Beach, Calif. By members of the WMS.

732. Mrs. Susie Bryson, Long Beach, Calif. By members of the Bamba Society.

733. Mrs. Diora Pauli, Long Beach, Calif. By members of the Bamba Society.

734. Howard L. Russ, Long Beach, Calif. By members of the Effie West Missionary Society.

735. Mrs. James R. Snyder, Long Beach, Calif. By Chaplain and Mrs. F. C. Black and Peggy.

736. Mrs. Bernice Baldwin, Los Angeles, Calif. By Mrs. Mary Golden.

737. Mrs. Ellen Lay, Los Angeles, Calif. By Miss Lucile Myslik.

738. Mrs. Marie Potts, Los Angeles, Calif. By Miss Lucile Myslik.

739. Mrs. Louisa Blyth, Los Angeles, Calif. By Miss Lucile Myslik.

740. Mrs. Catherine McCrory, Los Angeles, Calif. By Miss Lucile Myslik.

741. Mrs. Helen Jane McCreight, Los Angeles, Calif. By Miss Lucile Myslik.

742. Mrs. Elizabeth Hanrahan, Los Angeles, Calif. By Miss Lucile Myslik.

743. Mrs. Betty Ludwick, Los Angeles, Calif. By Miss Lucile Myslik.

744. Mrs. Mildred Sauers, Los Angeles, Calif. By Miss Lucile Myslik.

745. Mrs. June Kreiling, Los Angeles, Calif. By Miss Lucile Myslik.

746. Mrs. Mary Humphreys, Los Angeles, Calif. By Miss Lucile Myslik.

747. Mrs. Marjorie Spurlin, Los Angeles, Calif. By Miss Lucile Myslik.

748. Mrs. Donice Scnider, Los Angeles, Calif. By Miss Lucile Myslik.

749. Mrs. Talmage Wilson, Los Angeles, Calif. By the Lois Kingan Class (Miss Omah Woods).

750. Mrs. Edith Friedgen, Riverside, Calif. By members of the WMS.

751. Miss Addie Proctor, Riverside, Calif. By Mrs. Wilma Gillespie.

752. Mrs. Mabel Pugh, Riverside, Calif. By Miss Ruth Proctor.

753. Mrs. Ada Westerfield, Riverside, Calif. By Miss Addie Proctor.

754. Miss Mary Mitchell, Riverside, Calif. By a friend.

755. Mrs. Sue Woodward, Riversde, Calf. By members of the Mary-Martha Socety.

756. Mrs. Helen Hansen, San Diego, Calif.

757. Mrs. J. A. (Freda) Porter, Santa Ana, Calif. By members of Daisy Russell Mis. Society.

758. Mrs. Norman Stingley, Santa Ana, Calif. By members of Anna McAuley Mis. Society.

759. Mrs. R. Carson Smith. Santa Ana, Calif. By her husband.

760. Mrs. Barny Evans, Santa Ana, Calif. By her father, Mr. R. Carson Smith.

761. Mrs. Ida Breckenridge, Santa Ana, Calif. By Mrs. A. J. McFadden.

762. Mrs. Eva Stephens, Santa Ana, Calif. By Mrs. Ida Finley.

763. Miss Frances Day, Santa Ana, Calif. By Mrs. Ida Finley.

764. Mrs. Hazel Kauffman, Los Angeles, Calif. By members of Westminster Service Club.

765. Mrs. Elizabeth McLogan, Los Angeles, Calif. By members of Westminster Service Club.

766. Mrs. Bessie Wallace, Los Angeles, Calif. By members of Westminster Service Club.

767. Miss Oressa Fage, Whittier, Calif. By Dorothea Hanna Spears, in memory of her parents.

768. Mrs. Margaret Woods, Whittier, Calif. By members of the Willa Ramsey Society.

769. Mrs. Olive Swenson, Whittier, Calif. By Mrs. Agnes Byall.

770. Miss Joan M. Kirsch, Long Beach, Calif. By members of Raj Kamari Missionary Society.

771. Mrs. Russell Jones, Saxman, Kans. By her husband.

772. Marie Tilton, Sterling, Kans. By Margaret Haney.

773. Mary McGill, Sterling, Kans. By her parents, Mr. and Mrs. R. T. M. McGill.

774. Janet Haney, Sterling, Kans. By her parents, Mr. and Mrs. Ross Haney.

775. Frances Calderwood, Sterling, Kans. By Mr. and Mrs. Ed Wilcox.

776. Lois Calderwood, Sterling, Kans. By her family, the R. O. Calderwoods.

777. Donna Santee, Sterling, Kans. By Mr. and Mrs. Lawrence Haney.

778. Grace Lupfer, Jetmore, Kans. By Mr. and Mrs. Bill Lupfer.

779. Lilly Phillips, Jetmore, Kans. By Eula Rasmussen.

780. Mrs. Earl Byrd, Hutchinson, Kans. By friends.

781. Mrs. Fred Hulse, Hutchinson, Kans. By her husband.

782. Mrs. David Baxter, Hutchinson, Kans. By Carladel, Mershon, Bill, Frank and Charles Gordon.

783. Mrs. Fred Paulsen, Zenith, Kans. By her husband.

784. Mrs. Larry Scholes, Zenith, Kans. By her husband.

785. Mrs. Orval McNickle, Zenith, Kans. By her son and daughter-in-law, Mr. and Mrs. Keith McNickle.

786. Mrs. E. E. Baird, Wichita, Kans. By Miss Mary H. Baird.

787. Mrs. Paul Baird, Wichita, Kans. By Miss Mary H. Baird.

788. Mrs. Frances Bartleson, Glen Elder, Kans. By Mr. and Mrs. Charles W. McKee.

789. Mrs. Lyle Lukens, Glen Elder, Kans. By her husband.

790. Mrs. Andrew Creswell, Minneola, Kans. By Mr. and Mrs. John King.

791. Mrs. Erna Kirkland, Arkansas City, Kans. By Members of Lois Buchanan Circle.

792. Mrs. David Petty, Arkansas City, Kans. By friends.

793. Mrs. T. L. Hensleigh, Sterling, Kans. By Mr. & Mrs. Will D. Edgar.

794. Mrs. Frank Dill, Sterling, Kans. By Mr. and Mrs. A. L. Dill.

795. Mrs. Harvey Bratton, Sterling, Kans. By friends.

796. Mrs. C. A. Stone, Sterling, Kans. By friends.

797. Miss Minnie Evans, Sterling, Kans. By friends.

798. Mrs. Beryl Welty, Sterling, Kans. By Mr. Beryl Welty.

799. Mrs. Nelson Kilbourn, Sterling, Kans. By Mr. Nelson Kilbourn.

800. Mrs. William Montgomery, Sterling, Kans. By Mr. and Mrs. George Montgomery.

801. Mrs. C. F. Kuhn, Sterling, Kans. By a friend.

802. Mrs. J. A. Henry, Sterling, Kans. By Mr. J. A. Henry.

803. Mrs. George L. Jensen, Sterling, Kans. By Mr. and Mrs. J. P. Henry.

804. Mrs. Wayne Anderson, Sterling, Kans. By Miss Ethel McKean.

805. Mrs. Thomas Buchanan, Sterling, Kans. By Carol Gene English.

806. Mrs. Charles Hall, Sterling, Kans. By Mary Knox.

807. Miss Lucile Lukens, Sterling, Kans. By Mr. and Mrs. Paul C. Bunn.

808. Mrs. L. O. George, Jr., Phildelphia, Pa. By Mrs. Norman E. Pape.

809. Mrs. Peter Hoffmann, Philadelphia, Pa. By Mrs. Norman E. Pape.

810. Mrs. Edward R. DeLair, Philadelphia, Pa. By Miss Isabelle M. Watson.

811. Mrs. Eleanor Harris, Philadelphia, Pa. By Mrs. Thelma Clark.

812. Mrs. Helen Dunlap, Philadelphia, Pa. By Mrs. Thelma Clark.

813. Mrs. Georgina Hinkle, Philadelphia, Pa. By Mrs. J. Albert Cairns.

814. Mrs. Hester McFaul, Philadelphia, Pa. By Mrs. J. Albert Cairns.

815. Mrs. Albert Woodward, Philadelphia, Pa. By Members of Sara Graham Society.

816. Mrs. Thomas B. Moore, Wilmington, Del. By Members of Christian Service Guild, Calvary U.P. Church.

817. Mrs. Ruth Rhodeback, Wilmington, Del. By the Margaret Robinson Bible Class.

818. Mrs. Sally Scott, Wilmington, Del. By Willing Workers' Class.

819. Mrs. Estella Warrington, Wilmington, Del. By her daughter, Ruth.

820. Mrs. Sarah R. Kite. In Memoriam. By her daughters, Mrs. Estella Warrington and Mrs. Nella Yerkes.

821. Miss Jane Waffle, Washington, D.C. By Members of Hazel McGeary Circle.

822. Miss Joan Mangum, Washington, D.C. By Members of Hazel McGeary Circle.

823. Mildred Geagley (Mrs. M.), Washington, D.C. By Mabel Sawhill.

824. Mrs. Nellie A. Goss, Washington, D.C. By her daughter, Mrs. Florence G. Jett.

825. Mrs. Viola Truitt, Washington, D.C. By a friend.

826. Miss Betty Truitt, Washington, D.C. By Mrs. Lois Nothstine, a friend.

827. Mrs. Annie Sue Rhodes, Washington, D.C. By Miss Irene Baker.

828. Miss Jeanette Watson, Washington, D.C. By Mrs. Georgia Bennett.

829. Mrs. Daphne Shaw, Washington, D.C. By Miss Gladyth Miller.

830. Mrs. Anna G. Broadus, Washington, D.C. By Mr. and Mrs. C. R. Frazer.

831. Mrs. Nita N. Everard, Washington, D.C. By Mr. and Mrs. C.R. Frazer.

832. Mrs. J.R. Hightman, Washington, D.C. By Mr. and Mrs. C.R. Frazer.

833. Mrs. H. W. Hawthorne, Washington, D.C. By a friend.

834. Miss Alice Colmer, Washington, D.C. By two friends.

835. Mrs. Blanche Lawall, Washington, D.C. By a friend.

836. Mrs. Charlotte Wence, Philadelphia, Pa. By members of Christian Women's Assoc., Sherwood Church.

837. Miss Ethel Allen, Philadelphia, Pa. By a friend.

838. Mrs. Irene McLoud, Philadelphia, Pa. By friends in Mary Hunter Rife Missionary Society, Norris Square.

839. Mrs. Marian Liebert, Philadelphia, Pa. By Miss Laura J. Forsyth.

840. Mrs. Jean Godet, Philadelphia, Pa. By Mrs. Margaret Weilenmann.

841. Miss Mae E. Fulton, Philadelphia, Pa. By members of the Norris Square WMS.

842. Miss Jennie C. Fulton, Philadelphia, Pa. By members of the Norris Square WMS.

843. Miss Janet Crawford, Philadelphia, Pa. By members of the WMS, Fairhill Church.

844. Mrs. William A. Clark, Philadelphia, Pa. By Mrs. George Kane.

845. Miss Clara Miller, Drexel Hill, Pa. By members of the WMS.

846. Mrs. Thomas A. Molineaux, Jr., Drexel Hill, Pa. By members of the WMS.

847. Mrs. Elsie H. Landon, Drexel Hill, Pa. By her husband, Mr. Harry Landon.

848. Mrs. James McCallister, Drexel Hill, Pa. By a member of the WMS.

849. Mrs. George Rankin, Drexel Hill, Pa. By a friend.

850. Mrs. Elizabeth Tully, Drexel Hill, Pa. By Mrs. Cathie Clark.

851. Mrs. A.C.P. Quimby, Drexel Hill, Pa. By Mrs. Jesse Bechtel and Mrs. Floyd Behrens.

852. Mrs. Elliott Welsh, Drexel Hill, Pa. By Mrs. A.C.P. Quimby.

853. George W. Drain, Jr., Drexel Hill, Pa. By his grandmother, Mrs. Mary E. Smith.

854. Mrs. Pauline Barnhurst, Philadelphia, Pa. By Mrs. Harry Corson, Sr.

855. Mrs. Barbara Brach, Drexel Hill, Pa. By Mrs. Harry Corson, Sr.

856. Mrs. John L. Gerard, Philadelphia, Pa. By Mrs. Streeper Karr.

857. Elsie Caddick, Philadelphia, Pa. By self.

858. Miss Barbara Firsching, Philadelphia, Pa. By mother and father.

859. Miss Edith C. McAlone, Philadelphia, Pa. By Miss Bertha Kilgus.

860. Mrs. Lila Contress, Philadelphia, Pa. By Mrs. Edgar Ralston.

861. Mrs. William Hannah, Philadelphia, Pa. By Mrs. Kraemer & Mrs. Ross.

862. Miss Jacqueline Arscott, Philadelphia, Pa. By Mrs. Taylor's Sabbath School Class.

863. Mrs. Ervin Trauger, Philadelphia, Pa. By Mrs. Charles McGowan.

864. Mrs. James S. Elder, Philadelphia, Pa. By Miss M. Eagleson.

865. Mrs. Marguerite Bloomer, Philadelphia, Pa. By the Virginia Liggitt Brown WMS.

866. Mrs. Agnes Wagner, Philadelphia, Pa. By the Virginia Liggitt Brown WMS.

867. Mrs. Elizabeth McCalmont, Philadelphia, Pa. By the Virginia Liggitt Brown WMS.

868. Mrs. Winnie Creutzburg, Philadelphia, Pa. By Mrs. Charles H. Lynn.

869. Mrs. J. Norman Knorr, Philadelphia, Pa. My Mrs. John F. Leupold.

870. Miss Mildred Boyd, Philadelphia, Pa. By Mrs. Jeanie W. Mitchell.

871. Mrs. William W. Popyk, Detroit, Mich. By members of WMS, Littlefield Blvd. Church.

872. Mrs. F. J. Grube, Detroit, Mich. By members of the WMS, Littlefield Blvd. Church.

873. Mrs. R. K. Conway, Detroit, Mich. By The Rebecca Stevenson Bible Class.

874. Barbara Allison, Clawson, Mich. By a friend of Southfield U.P. Church.

875. Mrs. Charles Seaman, Pontiac, Mich. By members of the WMS.

876. Mrs. Ernal Lloyd, Pontiac, Mich. By her husband.

877. Mrs. Marion Brown, Pontiac, Mich. By her husband.

878. Miss Ruby Rankin, Detroit, Mich. By Mrs. D. Webb.

879. Mrs. August Brown, Detroit, Mich. By friends.

880. Mrs. Araxy Gulian, Detroit, Mich. By friends.

881. Mrs. Grace Hall, Detroit, Mich. By a friend.

882. Mrs. Mark Clixby, Detroit, Mich. By a friend.

883. Mrs. Roy Grumwell, Detroit, Mich. By a friend.

884. Mrs. Lilla Bullock, Auburn Heights, Mich. By members of the WMS.

885. Lucia Spicuzza, Detroit, Mich. By a friend.

886. Iris Dalrymple, Birmingham, Mich. By a friend.

887. Miss Isobell Guthrie, Detroit, Mich. By Mrs. Ruth Dunn.

888. Mrs. Helen Bickel, Detroit, Mich. By a friend.

889. Mrs. Lila West, Detroit, Mich. By a friend.

890. Mrs. Juanita Wilson, Detroit, Mich. By a friend.

891. Mrs. H. S. Fifield, Detroit, Mich. By members of the WMS, First U.P. Church.

892. Mrs. G. A MacKinnon, Detroit, Mich. By members of the WMS, First UP. Church.

893. Mrs. Martin Bohn, East Liverpool, O. By Mrs. Ellen Barr.

894. Mrs. R. J. Chisnell, Detroit, Mich. By the Rebecca Stevenson Bible Class.

895. Mrs. Robert M. Barnes, Seattle, Wash. By Rev. & Mrs. Daniel McCoy.

896. Mrs. Henry Deidrick, East Liverpool, O. By her daughter, Grace E. Diedrick.

897. Miss Helena Coventry, East Liverpool, O. By friends.

898. Mrs. Marjorie Whitson, East Liverpool, O. By her parents, Mr. & Mrs. H.D. Chaney.

899. Miss Rhea Stevens, East Liverpool, O. By members of the WMS.

900. Mrs. Irene Hickey, East Liverpool, O. By members of the WMS.

901. Mrs. Hazel Fife, East Liverpool, O. By her family.

902. Mrs. Jean Ogilvie, East Liverpool, O. By her children.

903. Mrs. Laura Ullmark, East Liverpool, O. By a friend.

904. Mrs. Alice Warner, East Liverpool, O. By her aunt, Mrs. Wilda Warman.

905. Mrs. Margaret Lunsford, East Liverpool, O. By Mrs. Frank Lunsford.

906. Mrs. William Birrell, Steubenville, O. By Mrs. George Ewing.

907. Mrs. Flora Brown, Steubenville, O. By Mrs. R. B. Allard.

908. Mrs. Lawrence Dunbar, Steubenville, O. By Mrs. Willis McCollough.

909. Mrs. J. O. Gardner, Steubenville, O. By Mrs. Harold Galbraith.

910. Miss Cora Miser, Steubenville, O. By Mrs. J.H. Helsley.

911. Mrs. James Sindorf, Steubenville, O. By Mrs. John Glover.

912. Mrs. Hattie Scarborough, Steubenville, O. By Mrs. C. H. Wood.

913. Mrs. Paul Visyak, Steubenville, O. By Mrs. C. E. McCleery.

914. Mrs. John Unroe, Steubenville, O. By Mrs. C. E. McCleery.

915. Mrs. H. L. Willson, Steubenville, O. By Miss Marguerite Patterson.

916. Mrs. Bertha Morris, Steubenville, O. By a friend.

917. Mrs. Adolf Pfannenschmidt, Steubenville, O. By a friend.

918. Mrs. Ralph McFadden, Carrollton, O. By friends.

919. Mrs. Lawrence Hogsed, Carrollton, O. By friends.

920. Mrs. Gladys Myers, Carrollton, O. By two friends.

921. Mrs. Chester Singer, Carrollton, O. By friends.

922. Mrs. Eva Poplin, Carrollton, O. By friends.

923. Mrs. Neva Ferrell, Carrollton, O. By friends.

924. Miss Olive John, Chester, W. Va. By Miss Elizabeth A. John.

925. Mrs. Grace Hart, Salineville, O. By members of the WMS.

926. Mrs. Eugene Knox, Salineville, O. By Mr. Eugene Knox.

927. Miss Margaret Staib, Steubenville, O. By Mrs. Lawrence Fleming, Mrs. Andrew Kesig, Mrs. Richard Bauman Mrs. J. E. McGowan, Jr. and Mrs. Arthur Weiss.

928. Mrs. Agnes Beck, Steubenville, O. By Mrs. Lou Wierman.

929. Mary F. Gilchrist, Steubenville, O. By Mrs. Mae Bower.

930. Mrs. Rhea Johnston, Steubenville, O. By Hilda Steele.

931. Miss Mary A. McAdams, Cadiz, O. By Miss Margaret McFarland.

932. Mrs. Doyle Mattern, Cadiz, O. By Mrs. Edward Hanna.

933. Mrs. Margaret G. Rothermund, In Memoriam. By Mr. and Mrs. Emrys Samuel, Martins Ferry, O.

934. Grace Rider, St. Clairsville, O. By a friend.

935. Mrs. Lorena Bell Ruminski, St. Clairsville, O. By Rev. and Mrs. Frank W. Montgomery.

936. Mrs. H.B. McCune, Wheeling, W. Va. By Mr. H.B. McCune.

937. Mrs. Benjamin G. Byron, Wheeling, W. Va.

938. Mrs. Lillie Helfinbine, Wheeling, W. Va. By Mrs. Charles H. Wheeler.

939. Mrs. Kathryn Dennis, Wheeling, W. Va. By Mrs. Charles H. Wheeler.

940. Miss Mary R. Hall, Wheeling, W. Va. By two friends.

941. Mrs. Dora Robertson, Wheeling, W. Va. By the Misses Mary and Jane Hare.

942. Miss Carolyn Carnahan, Wheeling, W. Va. By Miss Mary Turner.

943. Miss Lulu Kocher, Shadyside, O. By Stella Kocher.

944. Mrs. Maggie Strickler, Bellaire, O. By Laurajane Burda.

945. Mrs. Mary Barnes, Shadyside, O. By Mrs. Walter Lewis.

946. Mrs. William M. Scott, Roney's Point, W. Va. By Mr. William M. Scott.

947. Mrs. Eula Tedrick Gracey, Freeport, O. By her husband.

948. Mrs. Iris Connar, White Cottage, O. By members of the Sarah Hannah WMS.

949. Miss Ruth Patterson, Zanesville, O. By members of the Mary Nola WMS.

950. Mrs. Mabelle Esterquest, New Concord, O. By Mrs. Lena G. Aikin.

951. Mrs. H. J. Oviatt, New Concord, O. By friends.

952. Miss Marilyn R. Law, R.N., Tanta, Egypt. By Mr. and Mrs. Boyd Duncan and Dickie.

953. Mrs. C.F. Moses, New Concord, O. By her husband.

954. Mrs. Ralph Marshall, New Concord, O. By friends.

955. Mrs. Paul Napier, New Concord, O. By friends.

956. Mrs. Lena Lipps, Zanesville, O. By members of Mary McCutcheon WMS.

957. Rachel Jones, Cambridge, O. By Mr. and Mrs. Ross Armstrong.

958. Mrs. Zelia Harris, Cambridge, O. By Mrs. R.G. Ferguson.

959. Mrs. William Ford, Albia, Ia. By Mrs. Marion Brawdy.

960. Mrs. Jim Harper, Montezuma, Ia. By members of WMS and her family.

961. Mrs. Bert Thompson, Montezuma, Ia. By members of the WMS and her family.

962. Mrs. E.W. Greyson, Grinnell, Ia.

963. Mrs. Arnold J. Verhuel, Newton, Ia. By Mrs. G.H. Nollen.

964. Mrs. Nettie Niblo, Winterset, Ia. By Mrs. J.C. Sawhill & Mabel Sawhill.

965. Mrs. Katheryn Carlson, Albia, Ia. By Viola, Charlotte & Lodema Stewart.

966. Mrs. John McKee, Winterset, Ia. By Mrs. John F. Veltman.

967. Mrs. Loren Loupee, Newton, Ia. By herself.

968. Mrs. William DeJong, Newton, Ia. By Miss Lorraine Nollen.

969. Mrs. Bonar T. McKee, Carlisle, Ia. By her family.

970. Mrs. Mary Hastie, Carlisle, Ia. By members of Scotch Ridge Miss. Soc.

971. Mrs. Henry Evans, Des Moines, Ia. By Mrs. C.T.R. Yeates.

972. Mrs. A.W. Ellison, Des Moines, Ia. By herself.

973. Mrs. F.E. Simmerman, Des Moines, Ia. By members of Westminster Women's Assoc.

974. Mrs. Robert E. Eland, Des Moines, Ia. By herself.

975. Mrs. Martin Tollefson, Des Moines, Ia. By Mrs. Dale K. Hess.

976. Miss Shirley Hess, Des Moines, Ia. By Mrs. Dale K. Hess.

977. Mrs. Iola M. Fuller, Des Moines, Ia. By Mrs. J.C. Sawhill & Mabel Sawhill.

978. Mrs. K.C. Thatcher, Des Moines, Ia. By Mrs. I.H. Carothers.

979, Mrs. B.T. Holm, Des Moines, Ia. By Mrs. I.H. Carothers.

980. Mrs. LeRoy Randles, Waterman Ill. By Mrs. Walter T. Hubler.

981. Lillian M. Ireland, Des Moines, Ia. By Rhoda Ireland.

982. Mrs. Rhoda LaPella, Des Moines, Ia. By Edna McCutcheon.

983. Mrs. A.C. Wilson, Omdurman, A.E. Sudan. By a friend.

984. Mrs. Anna Peebles, Oneonta, N.Y. By a friend.

985. Mrs. Anna Brandt, Walton, N.Y. By members of the Mundale Society.

986. Mrs. Hazel M. Loker, Walton, N.Y. By members of the West Brook Society.

987. Mrs. Pete Stoop, DeLancey, N.Y. By members of Cabin Hill Mis. Society.

988. Mrs. John C. Currie, Delhi N.Y. By a friend.

989. Miss Phyllis Decker, Andes, N.Y. By members of the Girls' Circle.

990. Mrs. Clide Edwards, Andes N.Y. By friends in in the M.E.T. Society.

991. Mrs. Alma Georgia, DeLancey N.Y. By Helen Aikens & Margaret Ruff.

992. Mrs. Vera Kubin, DeLancey, N.Y. By Alma Georgia and Olive Hoag.

993. Miss Louise Hymers, Washington, D.C. By friends.

994. Mrs. William Scobie, DeLancey, N.Y. By a friend.

995. Mrs. Ruth Taylor. By friends in the North Kortright WMS.

996. Mrs. Evangeline MacLaury. By friends in the North Kortright WMS.

997. Mrs. Margaret McPherson, Bovina Center, N.Y. By a friend.

998. Mrs. Lois Pletcher, Eskridge, Kans. By a friend.

999. Mrs. Charles Riechers, Clay Center, Kans. By friends.

1000. Mrs. Mary C. Williams. In Memoriam. By her daughter, Mrs. Grace Fearing, Garnett, Kansas.

1001. Mrs. Anna E. Decker, Manhattan, Kans. By friends in the Anna M. Reed Missionary Society.

1002. Mrs. Willie Dykman, Amoret, Mo. By her husband.

1003. Mrs. Leona Chesser, Ottawa, Kans. By friends in the WMS.

1004. Mrs. Enos Honn, Ottawa, Kans. By Mrs. John Ross.

1005. Mrs. Arthur Geiss, Ottawa, Kans. By friends in the Berean Guild.

1006. Mrs. Harold Fliginger, Pittsburg, Kans. By members of the Dorcas Missionary Society.

1007. Mrs. L. W. Payden, Pittsburg, Kans. By her mother, Mrs. C. E. Wells.

1008. Mrs. Corman Pennock, Pittsburg, Kans. By Mrs. L. W. Payden.

1009. Mrs. Bessie Owens, Topeka, Kans. By friends in the WMS.

1010. Mrs. George Downie, Topeka, Kans. By friends in the WMS.

1011. Mrs. Lola Gooch, Topeka, Kans. By Mrs. Freda Montgomery.

1012. Miss Jeanetta Wilson, Topeka, Kans. By Miss Ona Tweedy.

1013. Mrs. A. F. Shoemaker, Topeka, Kans. By friends in the Gwynaeth Porter Miss. Society.

1014. Mrs. T. H. Reed, Topeka, Kans. By her husband.

1015. Mrs. P. H. Parker, Knoxville, Tenn. By members of the WMS, 1st Church.

1016. Mrs. Harry Patton, Knoxville, Tenn.

1017. Mrs. Andrew C. Beagle, Buffalo, N. Y. By members of Women's Association, North Park Church.

1018. Mrs. Fred A. Pettis, Buffalo, N. Y. By members of Women's Association.

1019. Mrs. Andrew Sanko, Buffalo, N. Y. By a friend.

1020. Mrs. Myrta Chase, Buffalo, N. Y. By Dr. C. A. Chase.

1021. Mrs. Ernest C. Pearson, Buffalo, N. Y. By her three daughters.

1022. Mrs. Fred J. Schanzlin, Buffalo, N. Y. By Group No. 1, Women's Association.

1023. Mrs. Iver Miller, Buffalo, N. Y. By Bible School, North Park Church.

1024. Mrs. Kenneth Lawson, Buffalo, N. Y. By Bible School, North Park Church.

1025. Miss Esther M. Elling, Buffalo, N. Y. By friends.

1026. Miss Nancy New, Buffalo, N. Y. By her parents, Mr. and Mrs. Frank New.

1027. Mrs. Hugh J. Burley, Hamburg, N. Y. By her husband.

1028. Mrs. William R. Russell, Hamburg, N. Y. By members of Wanakah Wayside WMS.

1029. Mrs. John P. Shanks, Hamburg, N. Y. By members of Wanakah Wayside WMS.

1030. Mrs. Ralph Croy, Buffalo, N. Y. By friends.

1031. Mrs. William Middleton, Buffalo, N. Y. By a friend.

1032. Miss Bertha Dodds, Buffalo, N. Y. By a friend.

1033. Mrs. John W. Glenn. In Memoriam. By her sister, Miss Albertha Kemps.

1034. Mrs. Mabel Randolph, Kenmore, N. Y. By Mrs. W. Leggett, Mrs. H. Pickett, Mrs. C. Hoscheid, and Mrs. K. Crane.

1035. Mrs. G. H. Bohn, Kenmore, N. Y. By Mrs. W. Jackson, Mrs. T. MacAdam and Mrs. H. Ashburn.

1036. Mrs. Raymond Somers, Kenmore, N. Y. By Mrs. H. Ashburn, Mrs. G. Bohn and Mrs. T. MacAdam.

1037. Mrs. Archie Beadle, Kenmore, N. Y. By Mrs. W. Noble and Mrs. F. Erion.

1038. Mrs. James R. Smith, Kenmore, N. Y. By Mr. and Mrs. Robert S. Smith.

1039. Miss Grace I. Forbes, Buffalo, N. Y. By her sister, Catherine M. Forbes.

1040. Mrs. Harold Pownall, York, N. Y. By Mrs. George S. Donnan.

1041. Mrs. Eleanor Andrews, Buffalo, N. Y. By members of Cleveland Drive Women's Assoc.

1042. Mrs. Kenneth R. Brown, Kenmore, N. Y. By members of Deerhurst Women's Assoc.

1043. Mrs. Lawrence Francis, Cadiz, O. By Marguerite Haverfield Hurless.

1044. Mrs. Raymond Reed, Cadiz, O. By Mrs. Ray Markley.

1045. Miss Barbara Reed, Cadiz, O. By Mr. & Mrs. Raymond Reed.

1046. Mrs. Helen W. Rose, New Wilmington, Pa. By Mrs. R. W. Dinsmore.

1047. Miss Edith Hover, New Wilmington, Pa. By Mrs. R. W. Dinsmore.

1048. Mrs. John W. Orr, New Wilmington, Pa. By Mrs. John Orr.

1049. Mrs. Verne Anderson, Sharon, Pa. By a friend.

1050. Mrs. George Readshaw, Sharon, Pa. By a friend.

1051. Mrs. Edna Wasser, Sharon, Pa. By members of WMS.

1052. Mrs. David A. Vogan, Mercer, Pa. By Mrs. F. E. Vogan & Ruth Vogan.

1053. Mrs. Mary Hardisky, West Middlesex, Pa. By Willing Workers Mis. Soc., Lebanon Church.

1054. Mrs. Dorothy Collins, Sharon, Pa. By friends in the Myrtle Anna Society.

1055. Mrs. Harry R. Patterson, Mercer, Pa. By Miss Henrietta Magoffin.

1056. Mrs. Rachel Tait Hover, New Wilmington, Pa. By Mr. & Mrs. Tom Sarver.

1057. Miss Elizabeth Ann Yahn, New Wilmington, Pa. By her mother & brother.

1058. Mrs. T. J. Corey, New Wilmington, Pa. By a friend.

1059. Mrs. T. G. Hackett, New Wilmington, Pa. By a friend.

1060. Mrs. John H. Johnston, New Wilmington, Pa. In memory of Dora E. Ludwick. By Mr. & Mrs. Don V. Sawhill, Sharon, Pa.

1061. Sara Elizabeth Gault, New Wilmington, Pa. By Olive S. Reed.

1062. Mrs. James Riddell, New Wilmington, Pa. By Mrs. Tom Sarver.

1063. Mrs. Ralph McFarland Pulaski, Pa. By Mrs. Tom Mansell, New Wilmington, Pa.

1064. Miss Patricia Jones, New Wilmington, Pa. By Mrs. Tom Mansell.

1065. Miss Anna Ewalt, New Wilmington, Pa. By a friend.

1066. Mrs. Dorothy Mild, West Middlesex, Pa. By Mrs. Ruth Cox.

1067. Mrs. Betty Hunter, West Middlesex, Pa. By her husband & son.

1068. Miss Martha J. Smith, West Middlesex, Pa. By a friend.

1069. Mrs. Robert Pringle, Grove City, Pa. By members of Scotch Hill WMS.

1070. Mrs. Walter Perrine, Grove City, Pa. By members of Scotch Hill WMS.

1071. Mrs. Lawrence L. Raisley, Butler, Pa. By parents, Mr. & Mrs. David M. Kennedy.

The Teens

MRS. JOHN H. GERSTNER, JR.
Hillsview, Ligonier, Pa.

"Whoever you are there is some work that will never be done if you don't do it."

SUGGESTED PROGRAM—APRIL

Devotional Theme: What Saith Ephesians?

Scripture Reading: Ephesians 2:1-10; 3:16-19; 4:13.

Devotional Thought: True unity can be felt only in Christ, or as we read in Ephesians 4:13, it is a "unity of the faith." We can share many experiences with non-believing friends, but there is always that ever-present shadow that this friendship will not endure beyond the grave. And even in this life we cannot share with these friends spiritual joys; we never truly feel unity. But with Christian friends we are encouraged by Paul to know "with all saints" or Christians the "love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Here is a goal which challenges us. Have we ever been filled with all the fulness of God? Or are we content with a mere taste of God? Henry Martyn, young missionary to India who died when thirty-one, prayed when landing on India's shores, "Now let me burn out for God." The torch he lighted is still blazing. George Whitfield, great preacher of England, did not play at evangelism. How could God help but bless his work when he prayed, "God, give me souls, or take my soul." As life opens up before you, put God first in your lives. Remember His promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Prayer Cycle: 15th Day.

Mission Study: The Outward Look—To Ethiopia.

I hope most of you teen-agers have been reading the series on *"The Most Unforgettable Character I've Met* appearing in the *Women's Missionary Magazine* written by our missionaries. These short biographies will help make an interesting program. With mother's permission why not cut them out and keep them on file. For our study this month we have a true life story written by Miss Marguerite Lienard, teacher in Sayo, Ethiopia, about one of the teachers in her school. This was written especially for the Teens.

Miss Lienard is anxious that in addition to the regular Bible requirements which each of our mission schools require, the school in Sayo may enlarge Bible study opportunities and become a Bible School as well. Put this earnest desire on your prayer list.

ABEBE'S STORY

BY MISS MARGUERITE LIENARD

"Well, I'm here," he announced. And it was evident—all gangly six feet of him demanding attention just when I thought that at last I could go up to the house and get something to eat. I pushed back a damp piece of hair that had fallen across my face and tried to match his grin as I asked whoever under the sun he might be.

"I am your new teacher."

My new teacher! This kid!

"My name is Abebe," he further announced. The name means flowering, but he did not look as if he were even budding as far as teaching is concerned.

"Well, hello, Abebe," the words came out as I wondered whatever we would do with him. First there was something to eat. That was imperative. Then there was a bed, and the trying of our souls. Abebe was eighteen. He had gone to school in Gorei for four years and had had six months of something called teacher-training, and believe me there wasn't

much under the sun that he did not know. He dashed in to teach English gerunds when he did not know precisely what a noun is. To him a verb is a verb no matter what time of the day you happened to be talking about. And so we heard "The morning we had was come." It was a little hard to dampen his enthusiasm for teaching English, but with persuasion we got him down to teaching Amharic with which he was slightly more familiar.

In the end how could we help liking him. He plunged into everything with more energy than we had ever had, and no matter how many times we had to put him down a peg or two he always came up grinning. Moreover, believe it or not, he was becoming a good teacher! The children loved him. There was always a crowd following him after school hoping he would lead to the volley ball court where he often stood them in lines, enthusiastically directing each to punch the ball *over* the net. The fact of the matter is that all liked Abebe and that was why it was such a personally troubling thing that we knew he did not really know the Lord Jesus Christ. Not that he did not talk about Him. Abebe already knew all about it. "Yes," he said with conviction, "you must be good in order to be a true Christian. If you are good God will give you eternal life."

"But", we said, "we are not good enough to live with God forever. We are lost unless God Himself does something for us. And He did do something, Abebe. He substituted Himself for us with all of our piled-up sin and died, carrying that sin of ours with Him to death, so that we could be free from it, and live with Him forever if we only choose Him." But Abebe did not hear.

"Yes, of course," he would say, "you must be good," and we despaired. But the Lord didn't. And this is what we heard later, when, in peace beating with the joy that every Christian knows, Abebe told his story.

"I took Communion that morning by mistake; and I laughed about it when I told Paulus, 'They just handed me the cup and so I drank.' But Paulus was not amused.

'You took the cup? But my brother that was wrong. You do not know the Lord.'

'I know I do not understand,' I said.

'You must go to the elders and tell them what you have done.'

"So I went right then and found elder Dugafu. I told him that I did not know and he asked me if I did not want to go to the communicants' class and learn. Before when he had asked me I had refused, but now it seemed that I must go. I wanted to go very much. I began that day, and from the first I heard *who* Jesus is. Now I have received Him as my Saviour. I did not know I needed a Saviour, but now I must tell everyone about Him."

His words were a little mixed up, but we knew what he meant. And we knew that he really meant it when he came to the house, sat down all arms and legs and engaging grin and blurted out, "What must I do? I must go to my country and tell all of my family and friends about Jesus." We agreed with his own answer. And so he left us to travel by mule in his own country. He did not go alone, though, for he had Yeshie of the cafe-au-lait skin and shining eyes. She too had found Jesus, and together they would follow Him.

Now they are back and it is as if they were walking on magic air, for they know the Lord went with them and is with them now—and is there anything too hard for the Lord?

"My brother became a Christian," Abebe told me in sheer joy tonight as we sat by the fire, "and his wife and daughter." . . This was the most wonderful news, but there was more. There was the news of the whole village being taught the Word of God, and the news of the young Amhara they had met on the road . . . conversations with Muslims, conversations in houses where neighbors

(*Continued on Inside Back Cover*)

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

"Whoever you are there is some child who thinks you are perfect."

JUNIOR SPECIAL PROJECTS—1953

The Ibis continues to sail on the Nile
For the Juniors of U.S.A.
Gave dollars and dimes in the days gone by
And continue to give more today.

For Punjabi children in hospital beds
In Pakistan land let us pray
And give of our pennies and nickels and dimes
To help them in finding Christ's way.

The car called the Delta continues to roll
Around the Nile Delta today
For U.S.A. Juniors gave coins in the past
And pray and give money today.

Some children at Frenchburg are needing our help
For they're in the hospital there;
Let's show God our love in the bringing of gifts
And show the sick children we care.

Some children in Egypt need Bibles and books;
Miss Harriet Kyle has gone there.
Let's help her with prayer and with money gifts, too—
Thus our blessings from God let us share.

To help Negro children at old Jubilee,
Where they're sick in the hospital ward,
Let's pray and let's give of our dollars and dimes
To obey the command of our Lord.

Miss Ewing continues to heal and to teach
At the clinic at Doleib Hill;
Let's help with our prayers and our dollars and dimes.
And so do our Father's will.

And for some little children in Navaho land,
Who need good clear water to live,
Let's gather some money to help drill a well—
Also God's Living Water to give.

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

"Whoever you are there is someone who would miss you if you were gone."

Evanston, Illinois

With the New Year came new work for me in our Evanston Church which for the present is without pastoral leadership. The Presbytery of Chicago has welcomed me very graciously into its fields of labor. Here in Evanston I shall be church visitor first; and a little later I shall do survey work just to the west of the city limits. The prayers of you, the readers, have meant much in the past and I pray that you shall uphold the work here in the same way. Pray that doors may be found open and hearts found receptive, and that the cause of Christ may go forward.

Esther M. Jones

Miss Esther M. Jones, after three years of successful service as Presbyterial Missionary in Colorado Springs, has closed her work there and has been tranferred to Chicago Presbytery where she began her work in Evanston the first of January. She writes that she has been cordially received, the Presbytery and Presbyterial welcoming her with a reception at the Oak Park Church. She likes the people and the work and thinks she will find it increasingly interesting.

The Church at Exel, Kentucky

MISS LOUIE FRAZIER

The Mountain Department has again suffered the loss of a former valued worker. In the early morning hours of Saturday, January 17, 1953, Miss Louie Frazier of West Alexander, Pennsylvania, was called home after an illness of several months.

For five years Miss Frazier was Superintendent of the used-clothing store at the Ezel, Kentucky, School, resigning last summer because of failing health. She did a real missionary work there among the people who came to outfit their families for school as she listened to their troubles and sympathized and advised with them. She came to love these people and often talked of them during her illness. She made a place for herself in the community, in the church and school as she went about in her quiet, helpful, self-effacing way, ready to help wherever she was needed. She was beloved by her fellow staff members, in their work together.

Miss Frazier was a graduate of the West Liberty Teachers College of West Liberty, West Virginia, and had taught most of her life, but cheerfully took charge of the clothing store when the need there claimed her. The Board and the school are grateful for her splendid service.

Miss Frazier was a faithful member of the United Presbyterian Church of Roneys Point, West Virginia. She leaves one sister, Mrs. D. W. Coffield, and a host of friends who mourn her loss.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

"Whoever you are there is a place to be filled that you alone can fill."

To you who shared your gifts with our Negro children we are most grateful. Many interesting packages came and every child in the missions was nicely remembered at Christmas. Thank you all.

We are pleased to present this month a letter from our nurse in the Wilcox County Mission Schools. Mrs. Burruss has her headquarters in Miller's Ferry but, with the aid of the Fulton Health Wagon, she has regular duties in all our schools. She has written something of that work:

The first part of the school year has been quite fulfilling. Many helpful things have been accomplished. Several families that have been in need medically as well as materially have been helped.

Several patients of each community have been brought to and from other hospitals in other communities where surgery had to be performed. Students as well, have been taken to the physicians in their respective communities for medical assistance and these doctors have not charged the many patients that I have carried to them. They have been very considerate in giving me any medical advice that I needed or asked for.

I traveled during the football season as medical aide; there were only three or four emergencies.

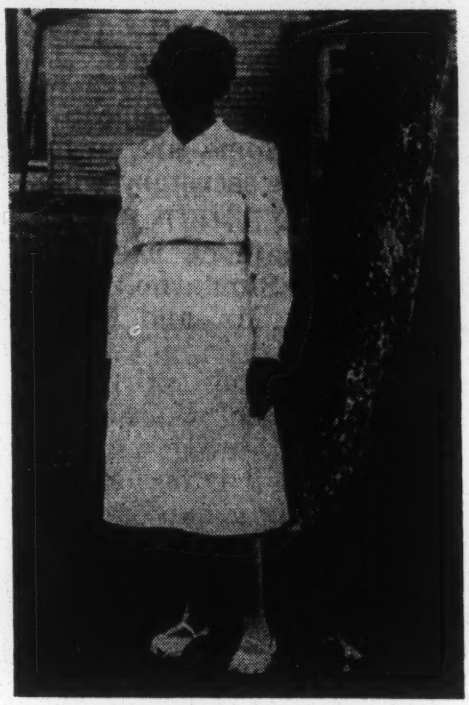
The children in the elementary school of the four Missions have been inoculated for Typhoid, and vaccinated for Smallpox.

Vaccinated for Smallpox 200 students.

Typhoid Vaccines 632 students.

Diphtheria Vaccines 4 students.

There is a plan in effect for blood-testing each student in the Missions for Congenital Syphilis.



Mrs. Louise L. Burruss

Three students have been recommended to Crippled Children's Service of the State Board of Education, which has such Clinics at Talladega and Selma, Alabama.

The need is great here among my people and all articles that can be sent here will be greatly appreciated.

Six lectures a week are being given at the Missions on Health, Physiology, Etiquette, Personal Hygiene, and Sex, to both male and female students. First-aid classes are being planned for next semester.

The work is very enjoyable. I would like to thank the ladies of the Missionary Society for their hearty effort and support in trying to make this program beneficial to the Missions and their surrounding communities.

Louise L. Burruss,
Mission Nurse, Miller's Ferry, Ala.

Indian Missions

MRS. F. E. MILLIGAN, Secretary
424 S. Pacific Ave., Pittsburgh 24, Pa.

"Whoever you are there is a good reason for becoming better than you are."

URGENT!

Almost every mail brings word of a real need on the American Indian Mission field. Some are urgent: so much so that the secretary wishes she could answer by return mail.

Notice of one such need has just arrived from Simnasho. Our missionaries there, Mr. and Mrs. E. A. Penney need a car, a jeep station wagon, so that their work need not be stopped by bad weather. A borrowed car has served our missionaries so far, but it is no longer available. Is there any group or individual having extra funds *over and above* their pledges? Any help to meet this emergency would be greatly appreciated.

The Congregation at Simnasho

CHRISTMAS AT OLJATO

Christmas was different at Oljato this year and we are happy with the results. Formerly we have had the one-day celebration with a big crowd and always there was confusion. This year we spread it out over a whole week beginning on Saturday, December 1, when we had our Interpreter go out in his big truck to bring in his father's family. Including grandchildren and four in-laws the family numbers forty-two, and thirty of them came in the truck. This set the Interpreter free to stay by us from Monday on when the other families would be coming in large numbers.

On Monday morning the first group to arrive numbered thirty. That just filled our living room without crowding. We sang carols in English and Navajo. Our Interpreter, Cecil Todecheene, told the story of Christmas in Navajo using pictures on the Life of Christ. We have the large picture roll that follows all the way from the birth of Jesus to the Ascension. We did not use all the pictures but enough to give the Gospel message including the Death of Christ on the Cross. A globe was used to locate Palestine, Utah and Arizona. The calendar was used to point out how important is the birth of Christ in that the years began to be numbered at his birth. In this way where there was quiet and in the small group we were convinced the

(*Continued on Page* 446)

Mrs. Toli Clitso and her children opening their Christmas box. The girl has a doll.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

People are lonely because they build walls instead of bridges.
—J. F. Newton

The Women's Board is happy to announce the appointment of Miss Norma H. Knieriemen, R.N. to missionary service in Ethiopia. Add her name to the Fifteenth Day in your *Prayer Cycle* and remember her as she travels to Ethiopia and studies Amharic in preparation for her service.

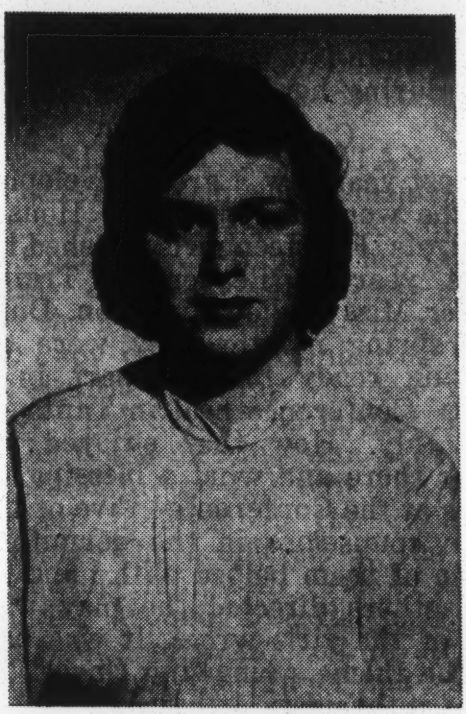
Miss Norma H. Knieriemen, R.N.
of Philadelphia, Pa., graduated from the Presbyterian Hospital and took her B. S. degree in Nursing Arts at the University of Pennsylvania. She is a member of the Wynnefield United Presbyterian Church and has been active in Church organizations, the Inter-Varsity Christian Fellowship on the campus and has taken Evening School courses at Philadelphia Bible Institute. Miss Knieriemen looks forward to career service in Ethiopia and hopes to train young women as nurses.

* * *

WELCOME TO INDIA!

Dorothy Neff arrived! We had the whole school lined up on both sides of the driveway, and the Training School girls and teachers at the end ready to sing a welcome song. A child from each class had a garland ready to bedeck Dorothy and was she surprised! And, of course, the school loved it. We are enjoying getting acquainted with her and are happy for we know we are going to find in her all that we have expected and that she is going to fit in and be a great blessing to all of us. We are so thankful to have her.

Vida J. Graham, Pathankot, India



Miss Dorothy Neff

JESSIE BRIMNER COVENTRY
(Mrs. Armstrong J.)

Mrs. Jessie Coventry was a teacher in the rural schools of Washington County until her marriage, then after her husband's death she taught in Verona, Braddock and Pittsburgh. In 1931 she taught in the American College for Girls in Cairo for a year, then went to India where she made a home for the Colvin girls for a time at Woodstock School, thus making it possible for Mrs. Colvin to serve in the plains with her husband, Dr. J. H. Colvin. Later she became matron of the Woodstock Boys' Dormitory; then, after a time spent in

America, she returned to India for two more years.

Mrs. Coventry was always active and able in the life and work of the Church, and vitally interested in Missions. She knew many missionaries personally and was most sympathetic and understanding with them and their problems. At the time of her death she was a member of the Shadyside United Presbyterian Church; she made her home with Mrs. W. A. Russell, 215 Burgess Street, Pittsburgh, until her death on December 15, 1952. Mrs. W. R. Coventry of Emporia, Kansas was a sister-in-law and often was with her during her last illness.

CAIRO, EGYPT

Last year saw a great development in the work at Emmanuel House in Faggala. Fourteen girls finished their first year of Leadership Training under Miss Lydia's direction. During the spring months they were busy getting ready to take part in the Girls' Conference held in Tanta during July. How they enjoyed their work there and what a blessing they were at the Conference! Five of them were counselors in the dormitories. Some of them helped with handwork and others directed the play which one of the girls wrote. It was based on the theme, "Knowing Christ." All were enthusiastic to have another one this summer but the Girls' School will be used for the Boys' Conference this year. Also there are too few missionary leaders to help with it this next summer. We hope that in a few years these leaders will be ready to take the leadership themselves. As yet some are still in the University and do not have enough experience. We are praying for their continued interest and use in His service.

A new group of eleven has started lessons this year and are studying with the class of last year. The courses being given are Bible study, practice teaching (last year's group practice on a group of boys who come weekly for two hours), methods of teaching taught by last year's group to the new one, and short studies on the tabernacle, Bible introduction, Egyptian Church History, the plan of redemption, and handwork. A drama group has been organized this year. They have set out to write seven plays, one of which was presented to a large audience in Dales Hall at the Girls' College. "Follow Me" was the title and portrayed the way a girl learned about salvation and accepted it; the way she learned the necessity for sanctification; and then how she obeyed her call of service for Christ. The group is now working on a play for Christmas.

This year the entire space at Emmanuel is given to the Girls' work and occasional meetings with the Bible teachers. Miss Work returned this year from furlough and is living in Heliopolis. She is again in charge of the Bible work in the city and my part is being on the committee with her and Miss Lydia.

Beatrice McClellan

SHINING LIGHTS

In a recent letter Miss Laura Reynolds of Sargodha, Pakistan, tells of the many Christmas meetings: "One of the best for me was the group of women from the sweeper section of the city. With just a little suggesting on my part, these women gave a special Christmas offering to buy food for a very old, very poor, and practically blind couple. At this meeting I tried to give the women a real lift spiritually. The work they do is anything but pleasant, and often they are despised because they earn their living doing this work. I reminded them that God had given them the work so they could shine for Him in many homes where other Christians could not go with the message of Christ's redeeming love. Their eyes shone as they thought of being useful to God in this way. And at the close of the meeting when prayer time came, the two who prayed asked especially that they would be given the strength and courage to let their lights shine brightly for Jesus."

Scarritt College,
Nashville 4, Tenn.
January 18, 1953

Dear Friends:

How I wish I could write to thank each one of you individually, but the heavy work of the College will not allow me to do so. Therefore kindly accept my united letter of thanks to the women and the teen-agers of the United Presbyterian Church for all

Miss Edith Williams between two teen-agers in Denver, Colorado. Girl on left wears Indian costume; girl on right, Pakistani dress.

the love and kindness shown to me during the Christmas holidays: to those who helped me with money for the Christmas holiday trip from Nashville, Tennessee, to Boonville, Missouri, and Topeka, Kansas, and to Denver, Colorado, and to all those who entertained me so bounteously. I did enjoy meeting and knowing every one of you.

I also thank all those who sent me Christmas greetings and gifts. You all have shown your love and interest in me by taking care of me and by making me happy in your beautiful country.

Christmas in your country has taught me a lot spiritually and educationally, which will be in my memory always.

With many thanks and deep appreciation, I am

Sincerely,

(Sd.) *Edith Williams*

A MAJI CUSTOM

Mrs. Nessie F. Pollock tells of a falling off in the number of patients who come to Maji Clinic, for business slackens off strangely about this time of year (December), and she has come to this conclusion: "It has something to do with watching their crops. This is the season when birds are bad. Other times it seems many of the birds have migrated. Anyway, they build a little watch tower in the middle of their field of grain, and someone occupies it night and day, until the grain is harvested. Monkeys and wild pigs are the enemies by night, and birds by day. So the people are too busy to think of their ailments."

SIALKOT, PAKISTAN

The Sialkot Convention inspired me this year with the realization of how the Christian Community has grown. In my early days the missionaries took the leadership in all things. This year not only the committee work but also the speaking was done mostly by Pakistanis. The largest crowd at the night meeting was about two thousand in the big tent and about thirteen hundred in the children's meeting. The people sit on the floor of the big tent with rows of chairs fringing around. For the most part the people go in and sit in straight lines without the aid of the ushers. In the early days the ushers had a tremendous job to keep them from sitting in groups with no particular order. I was particularly impressed with one Pakistani woman this year, acting as usher, who was quiet and gracious as she calmly encouraged a mother with a crying baby to go, or helped another to decide to sit quietly and not leave the meeting, or assisted in taking up the offering from these women. Her poise and Christian grace were most evident. The sermons given at the Convention make the people realize how wonderful spiritual messages can be, with food for which they are hungry, and also they know how little they receive so often during the year.

M. Evelyn Cathcart

YOU CAN HELP

By sending left over pictures of your S.S. Primary Departments, or pictures of children, animals, etc., suitable for school handwork to Miss M. Evelyn Cathcart, American Mission Girls' Normal and High School, Sialkot City, Punjab, Pakistan.

In sending used Christmas cards to any foreign missionary, choose only those cards with a religious or artistic significance (not Santa Claus, please!). Cut off all the extra paper leaving just the picture, wrap these well and tie them securely. Mark the package: "Used Cards, No Commercial Value." These pictures are mounted on construction paper with a Scripture verse in the native tongue and are given as gifts, awards, etc. Any missionary, especially teachers and evangelists, would welcome a package of these pretty pictures.

MISSIONARY NEWS

A deep sorrow has come into the life of Miss E. Verna Pillow of Omdurman as news of the death of her father reached her. Her father was a man of 87 years of age and of fine Christian character. He made his home with Miss Pillow's sister in San Jose, California, and after a short stay in the hospital was called Home on December 5. The sympathy of her many friends will go out to Miss Pillow and her family in this bereavement.

For the second semester of the 1952-1953 year at Biblical Seminary, Miss Helen V. Weede has been enrolled. Miss Weede is in evangelistic work in the Jhelum area in Pakistan.

Miss Elizabeth H. Turner, R.N. is at Biblical Seminary for Bible Study this semester. She expects to take some special medical course in the fall to equip her better for her service at Memorial Hospital, Sialkot, Pakistan.

Miss Aleta J. Matthews of North Sudan is enjoying her furlough Bible Study at Biblical Seminary, and feels it promises to be a most profitable four months of study and association with fine young people there.

* * *

Mrs. Rachel T. Seiver plans to visit her Presbyterial—San Francisco—then spend some time in Oregon and Washington, returning to Los Angeles before Easter.

* * *

The Misses Martha C. Glass and Millie Kelso of Egypt are enrolled in Biblical Seminary for the second semester study. The address is 235 East 49th Street, New York 17, N. Y. While study is the object in the Seminary, there are some free times for visiting nearby churches.

Miss Laura B. Wright of Egypt is attending the Cornell University School for Missionaries, Ithaca, N. Y., where she has lectures in Rural Life. The course on "Home and Family Life" she finds thought-provocative and challenging. A similar course follows in Washington, D. C., for which she has also registered.

A furlough party consisting of the Misses Mary Kyle, Marian Peterson, Theresa Brownlee and Eva M. Hewitt plan to leave their various tasks in Pakistan this spring. These missionaries are looking forward to a thrilling trip home by way of Switzerland, France and England. After a few days there, they embark from Southampton on the *Queen Elizabeth* on May 14 and arrive in New York about May 20, D. V.

Miss Vivian L. Trimble on furlough from Pathankot, India was to sail on or about February 11 on the *S.S. Steel Architect* to return to her field of service. She shortened her furlough so as to be back by the time Miss S. Jane Lamont leaves on her furlough.

Miss Frances Patton of Mansura, Egypt, expects to leave Sparta, Illinois and will go to visit Miss Mary Frances Dawson of Girls' College, Cairo also on furlough and at home

in Yakima, Washington. Then they both expect to go to California for a visit.

Miss Eloise Crabbe of Des Moines, Iowa, now a short-termer at Pressly Memorial Institute, Assiut, Egypt writes: "Everyone here has been so kind about including me in all sorts of things because I am new, and it surely has been a help to me in getting acquainted. At first I found the new school routine most confusing (going to my classes instead of their coming to me), and having many classes only once or twice a week, but now I nearly always get to the class with all the things I need! I do appreciate the quiet halls. . . . I am glad I have come out here for this short term and I pray that my health may continue good so that I can do all that comes my way and do it well."

Miss Edith M. Drake of Gujranwala, Pakistan, looks forward to finishing her college work at Westminster College in 1953-1954, while on her first furlough.

Miss Evelyn Cathcart in a letter dated January 21 wrote: "We could hear the Inauguration Ceremonies quite clearly last night. It was about 9:30 to 10:30 our time. We were quite thrilled. Radio is wonderful!"

Miss Evva P. Hartig, R.N. of Jhelum Hospital, Pakistan is planning to attend Rock Island Presbyterial after the WGMS Convention, and later go to the Monmouth area. This will be an opportunity to hear Miss Hartig tell of her ministry at Good Samaritan Hospital.

Miss Evelyn Cathcart's little kindergarten in Sialkot, Pakistan, is progressing. Eleven are enrolled and three more expected. The children enjoyed the second-hand Christmas cards they received. One little girl remarked: "We got our Christmas cards and mine was very colorless!" We hope her second one was colorful; they value colored Bible pictures.

Miss Dorothy B. Roberts, Bara Patthar, C.T.I., Sialkot, Pakistan says: "I am very happily and comfortably settled here with the Fosters, who are grand "foster parents" to us. Annual Meeting was a wonderful experience, and I found out for myself that the Mission is like one big family; they are the grandest folks imaginable, all very different but working together with such oneness and unity of purpose. We haven't tried 'our wings' much yet, we've been plenty busy just starting language study and getting settled. I have a great deal to be thankful for; 1952 has been a most amazing year."

January 5th was a red-letter day at Avalon School, Pathankot, India, for on that day Miss Dorothy M. Neff arrived. Her coming was awaited with eager anticipation, for she has much which she has dedicated to the Lord's service. Her special task at first will be language study.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Eloise Crabbe, 1952 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Bessie B. James, 1952 ..... Tanta
Miss Catherine M. Jamieson, 1952 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Harriet M. Kyle, 1952 ..... Cairo
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Joan Murdock, R.N., 1949 ..... Assiut
Miss Sara Jane Nesser, 1951 ..... Tanta
Miss Ruth L. Nolin, 1951 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Beverly J. Day, 1950 ..... Atbara
Mrs. Marian Davidson Deemer, 1950 ..... Khartoum North

UNDER APPOINTMENT

Miss L. Vernelle Blair, 1952 ..... Thurston, Nebr.
Miss Lois A. Giffen, 1952 ..... Box 87, West Lebanon, Pa.
Miss Mary Elizabeth Wilson, 1952 ..... 412 N. 5th St., Apollo, Pa.

ETHIOPIA

Miss Anna H. Ens, 1952 .... Box 1111, Addis Ababa

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

An artist is anyone who glorifies his occupation.
—Bliss Carmen

AN EXPLANATION

As I write this page (January 24) I realize that many of you are wondering where your *Prayer Cycles* are. While I trust that you will have received them long before this Magazine reaches your hands yet we owe you an explanation. The *Prayer Cycles* were not ready till quite late this year due to several difficulties and by the time the first ones came, orders for 10,000 had piled up. We secured extra help and mailed the booklets out as fast as we received them but it meant quite a delay for many of you. Thank you for your patience and understanding.

JUNIORS

Does your church have an active Junior Society? Point 2 of the Efficiency Standard gives credit to Women's Societies for "Sponsoring a Junior Society." Here is an opportunity and a responsibility. The little playlet *Rejuvenating the Juniors* (4 characters—3¢) may help arouse interest among your women. If you have an active Junior Society possibly a gift from the women would encourage them. May we suggest—

Here's How and When, an activities book with a missionary emphasis—cloth $2.75; paper $1.50.

Whole World Singing, The—cloth $2.75; paper $1.50.

Children's Games from Many Lands—cloth $2.00; paper $1.50.

Subscriptions to the *Junior Missionary Magazine*—write to Mrs. R. D. Greenaway, 1721 Montier St., Pittsburgh 21, Pa.

HELPS FOR APRIL PROGRAM

The River of Life in Ethiopia (history) ..... $ .35

LEAFLETS—

Bahilu and Gobuze (boy heroes) .01

Elsabet ..... .02

Gutema (a tiny Christian) ..... .01

King's Body Guard, The ..... .03

Lamu (witch doctor's son) ..... .01

Onesimus Nesib (Ethiopian translator of the Bible) ..... .03

True Stories (for impersonation —Sudan and Ethiopia) ..... .02

A copy of the history and one of each leaflet ..... .45

Map—Egypt, Sudan, Ethiopia (22" x 24") 1.25

Ethiopia, the Land and the People—50¢ plus 10¢ postage ..... .60
This book, produced by the Board of Foreign Missions, has many pictures and, as its name implies, is a description of the country.

May We Introduce Ethiopia, by Carl Kissling ..... .30
This booklet is the first of a series being produced by the Missionary Education Committee, a joint committee of the Boards of the Church.

DO YOU KNOW

1—The deepest problems facing millions of Africans today? Read *African Heritage* by Emory Ross. Cloth $2.00; paper $1.25.

2—If the church has any contribution to make to those of our nation who struggle to achieve human rights? Read *Accent on Liberty,* compiled by Mabel M. Sheibley. Cloth $2.00; paper $1.25.

3—How our Bible came to be in the form we know? Who were the men who gave the Bible to the people in their own language? Why we need new versions from time to time? Read *How We Got Our Bible* by J. Paterson Smyth. Cloth $1.50.

4—How the great continent of Africa was opened to the influence of the Gospel? One of the greatest adventure stories ever lived? Read *Livingstone the Pathfinder* by Basil Matthews. Paper $1.00.

* * *

NOTICE—a price change. "Youth Seeks a Master" by Louis H. Evans—$1.50.

Temperance & Reform

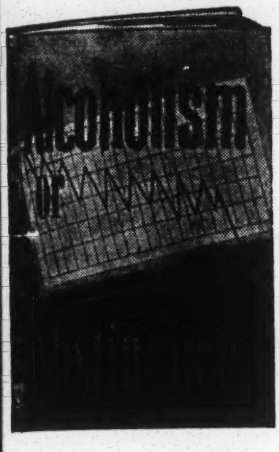
MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

Nothing will ever be attempted if all possible objections must first be overcome.
—*Samuel Johnson*

Review of *ALCOHOLISM OR ABSTINENCE*

By C. Aubrey Hearn

Are you an advocate of abstinence, and do you wish to help abolish alcoholism? If so, *Alcoholism Or Abstinence* is just the book for you. It is a valuable source-book giving a complete coverage of the facts you will need for a talk, or for teaching a group; or if you wish to suggest a very readable book to someone who has a liquor drinking problem, this one should convert his thinking and give him food for future thought and action.



The Christian viewpoint is taken as the only possible solution to the liquor problem, and so liquor is ruled out on two counts:

(1) that it is harmful to mind and body, the temple of the Holy Spirit.

(2) that the drinker sets a wrong example for his weaker brother.

The use of beverage alcohol is, therefore, considered incompatible to Christians.

The author approaches his subject with the conviction that *prevention* is better than cure, and that, although everything possible should be done for the alcoholic, too little is being done *to prevent* alcoholism.

Dr. A. C. Ivy, Ph.D., M.D., D.Sc., LL.D., Vice-President of the University of Illinois in charge of the colleges of health professions, writes the introduction, and in it recommends the book as a source of strength and courage to the pulpit and Sabbath School where he feels too much silence has prevailed since 1920. In the introduction he also says, "If the increase in the ravages of alcohol in our country is to be halted and reversed, the pulpit and Sabbath School must be reconsecrated to a militant doctrine of total abstinence." Furthermore, "Church members know that there is no religious, moral, or social value which the church endeavors to develop which the consumption of alcohol in society does not tear down."

The author writes in simple, direct, concise English, using many fine illustrations to clinch his points, drawing all of them from real life. His points are numbered and frequently italicized, which makes it possible to use this paper-covered booklet with ease and rapidity. The facts are well documented, and there is frequent use of names of persons of great authority. The book is divided into chapters with a topic heading for each; these headings give the contents at a glance. Each chapter can be read independent of the others, so that one may select whatever topic he needs and read that, only, if he has time for no more.

Chapter 1 gives the author's personal testimony on how *he* escaped alcoholism. Other chapters follow with information on such topics as: "Will Liquor Let You Alone"; "Alcohol and Athletes"; "Drinking in the Home"; "Alcohol and Crime"; "Deglamorizing Liquor"; "The Fallacy of Liquor Revenue"; "The Antidote to Drinking"; "Should We Revive the Pledge." One of the most practical chapters (Chapter XIV) on pages 76-78 gives "What Can Be Done," a section, outlining specifically point by point suggestions for a church abstinence program.

(*Continued on Page* 446)

Mrs. Raymond L. Edie has graciously written this book review at my request.—Temperance Secretary.

Tributes

Mrs. Oakie Fletcher

The members of the Rennerdale Missionary Society, Church and Sabbath School feel keenly the loss of a beloved member, Mrs. Oakie Fletcher who passed into her heavenly home as peacefully as she had lived on October 10, 1952.

She was Prayer Secretary of the W.M.S. and had been made a life member by an admirer and friend.

To her loved ones, we extend our deepest sympathy and commend them to her Saviour whom she loved.

It can be said of her, "She was faithful until the end."

Committee

Mrs. Vernie Marshall

The members of the Women's Missionary Society of Crete United Presbyterian Church wish to pay a tribute of love to Mrs. Vernie Marshall who recently passed away.

She was a faithful member and a loyal supporter of our Church, Sabbath School and Missionary Society, attending as long as health permitted.

To her loved ones we extend our sympathy.

Committee

Mrs. D. L. McBride

From the Friends and Members of the Missionary Society and the First United Presbyterian Church of Royal Oak, Michigan.

In view of the loss we have sustained by the death of our dear friend, Mrs. Mabel C. McBride—and wife of our former pastor, and realizing to the fullest extent the still heavier loss sustained by those nearest and dearest to her—we hereby resolve to inscribe upon our records this tribute to her memory that all may know and respect her splendid Christian character. Hers was a beautiful life, dedicated to the work of the Lord.

She was a Life Member of the Women's Missionary Society—a faithful and consistent worker for the church and her associates, always willing to help everyone with her kindness, wisdom and cheerful manner. Her friends miss her deeply.

Mrs. Mabel McBride was born August 5, 1885 and deceased on November 29, 1952.

Dr. R. W. Mansfield of New Concord, Ohio delivered the eulogy for Mrs. McBride and his sermon was titled "In the Evening Time It Shall Be Light."

"Let us not mourn her going
Let us rejoice to know
That, earthly labors finished
She was prepared to go."

Committee:
Mrs. E. Hearn
Mrs. I. Boehmer
Mrs. J. Hopkins

Mrs. Anna Stewart

The Anna Y. Thompson Missionary Society of the Second United Presbyterian Church, Cambridge, Ohio wishes to pay tribute to Mrs. Anna Stewart who passed to her heavenly reward, December 21, 1952. Through long physical weakness she remained keenly interested in the spiritual welfare of the church. Being reared in the Covenanter Church she was a woman of deep convictions regarding Sabbath observance and other forms of loyalty to her Saviour.

We extend our sincere sympathy to her family.

Committee

Mrs. Effie Turbett

The Women's Missionary Society of the Harmony United Presbyterian Church of Hanna City, Illinois, wishes to pay loving tribute to Mrs. Effie Turbett who was called home, Dec. 26, 1952.

She was a faithful member of the missionary society. We extend sincere sympathy to her husband and family.

Miss Edith Stewart
Mrs. J. L. Bourne

Mrs. William McElwee, Jr.

The Louise Scott Missionary Society of the New Wilmington U. P. Church wishes to pay loving tribute to the memory of Mrs. William McElwee, Jr., who was called to her heavenly home on November 17, 1952, after an illness of several months.

Mrs. McElwee had a keen interest in missions and also taught the Young Women's Bible Class for many years. She will be remembered, too, as the president of the WGMS during the year 1939.

She will be sadly missed by her many friends, and to her daughter, Miss Mareline McElwee, we extend our sincere sympathy.

Mrs. Floyd S. Hoon
Mrs. W. C. Brownlee
Mrs. A. G. Yahn

EAST LIVERPOOL WMS MEMBERS

The members of the Women's Missionary Society of First East Liverpool, Ohio, U. P. Church wish to pay loving tribute to the following members who have, during this past year been called to higher service.

Mrs. Emma M. Wilson.... 1-14-52
Mrs. Clara B. Fife..... 4-21-52
Mrs. Doris Hardy.....10-25-52
Mrs. Amanda Derrington..11-1-52
Mrs. Janet Thompson.....12-31-52

The Committee

Miss Sarah Henderson

The Women's Missionary Society of the Third United Presbyterian Church of Washington, Pa., wishes to pay a loving tribute to Miss Sarah Henderson who was called to her heavenly home, Dec. 21, 1952.

She was a daughter of James L. and Jennie Shaw Henderson, and was born in Washington, March 22, 1868. She resided here all her life.

She was always faithful in her service and always had a kind word and cheery smile for everyone. She was a charter member of the Church. She taught a Sabbath School class of ladies for 50 years and was president of the Women's Missionary Society for 17 years.

Miss Sarah will be greatly missed, but the influence of her life will still be with us.

Committee

Mrs. William Miller
Mrs. Walter Smith

Miss Mabel Steel

The Missionary Guild of the First United Presbyterian Church, Steubenville, Ohio, pays loving tribute to the memory of Miss Mabel Steel who passed away December 23.

She was always faithful to the church, the missionary society and other organizations of the church.

We extend our sincere sympathy to her family.

Committee

Miss Ida Fulton
Mrs. Stanley C. Williams
Mrs. Alexander S. Gray

The Women's Missionary Society of the First United Presbyterian Church of Swissvale, Pa., wishes to pay a tribute of love to our members who were called to their heavenly home during the past year.

We shall cherish their faithfulness to the Church.

We extend our heartfelt sympathy to their loved ones. May they have the consolation that only Christ can give.

W.M. Society, Swissvale

Mrs. W. C. Rodgers

The King's Daughters Missionary Society and Sabbath School Class of the Grove City First United Presbyterian Church wish to pay loving tribute to the memory of Mrs. W. C. Rodgers.

She was a faithful member when her health permitted and a life member of the WGMS.

We miss her greatly, but the influence of her sweet Christian life will linger with us. "She being dead, yet speaketh."

To her loved ones, we extend our sympathy.

The Committee

Mrs. Nettie Skellie

We, the members of the WMS of the Cambridge U.P. Church, wish to pay loving tribute to the memory of Mrs. Nettie Skellie who was called to her heavenly home, Nov. 28, 1952.

Her friendliness and Christian character endeared her to all who knew her. We shall miss her quiet presence and her helpfulness.

To her daughter and family we extend our sincere sympathy.

Committee

Miss Ina Littell

The Women's Missionary Society of the Darlington United Presbyterian Church wishes to pay loving tribute to Miss Ina Littell who was called to her heavenly home October 19, 1952. She was a loyal and faithful member of the Darlington church for nearly 75 years, and was a life member of the WGMS, and in her generous way had made many others life members. Although she had been confined to her home for a number of years she never lost interest in church activities and missionary work. Her trust in God, her cheerful disposition and strong sense of humor shall always be remembered.

We extend our sincere sympathy to her loved ones and commend them to God's loving care.

Committee

Mrs. William Duff
Mrs. W. K. Davis
Mrs. J. M. Hutchinson

Mrs. Ida Schauten

In the past year the U.P. Missionary Society, Keokuk, Iowa, has lost one member, a faithful one, Mrs. Ida Schauten. Assisting in all activities of the society, efficient and conscientious, no task assigned to her whether physical or mental, was ever left undone. Her thoughts of others were expressed in many ways, in her cordial greetings and helpful suggestions, and in her inherent love of flowers which prompted her to send many bouquets, always accompanied by a message of cheer. Her industrious nature enabled her to keep her hands and nimble fingers busy, doing things for her family and others.

Her life had its sunlight and its shadows. One great sorrow was the loss of her only daughter, but she was able to carry on with a cheerful word for everyone. She could not have done this, had she not had a true Christian spirit. Life for her never lost its lovely look, as she lived in full enjoyment of it to the end. October 24, 1952 she rounded out 85 years well spent. Two days later death came quietly to Mrs. Schauten. May we in our memory of her be inspired to carry on the work and service which she laid down.

Written by Helen R. Pease

Mrs. Ella Johnson
Mrs. Margaret Porter

The Women's Missionary Society of the United Presbyterian Church, New Concord, Ohio, wishes to pay tribute to two of its faithful members who passed to their heavenly reward during the year of 1952: Mrs. Ella Johnson on July 16th and Mrs. Margaret Porter on Nov. 11th.

Mrs. Johnson served with her late husband, Dr. S. Boyd Johnson, in several places before their retirement in New Concord. Their last work together was among the mountaineers of Tennessee.

Mrs. Porter was a devoted member of our congregation and all its organizations during her long life spent in our community. She was an active member of our Society as long as health permitted.

We shall always cherish the memories of these Christian women who served their Lord so well.

Women's Missionary Society,
New Concord, Ohio

Miss Estella Donaldson

The afternoon division of the Washington, Iowa WMS wish to pay loving tribute to the memory of Miss Estella Donaldson, a faithful member and efficient secretary for many years. After attending the Moody Institute in Chicago she spent several years as a missionary teacher in N. C. One who knew her there writes "It was Estella who led me to Christ when a little girl of seven or eight years in our mountain home in N. C., where she boarded while teaching the little public school. She did much visiting and Bible work in the homes and S. S. of our secluded mountain area. I can never forget her sweet Christian influence in our home and community. She was truly a saint on earth and I'm sure great is her reward in heaven."

Her quiet influence in the Washington church and WMS will ever be remembered by all who knew her.

Committee
Mrs. J. S. Pollock
Mrs. R. W. Thompson

TEMPERANCE DEPARTMENT

(*Continued from Page* 443)

The book concludes with a thought-provoking section, "A Questionnaire On Drinking" which has convincing *answers* also. All church workers would do well to own this book for this section alone. Then follow a bibliography, and an appendix with lists of tracts, posters, films, film-strips, plays, and magazines—all of which would be most helpful in planning and putting on a church-sponsored abstinence program. The book may be secured in the *Literature Department,* Ninth Floor, Publication Bldg., 209 Ninth St., Pittsburgh, Pa. Publisher, *The Standard Publishing Co.,* Cincinnati, Ohio; pp. 96; price 85¢.

Jeanette Lee Edie

INDIAN MISSIONS

(*Continued from Page* 436)

message was much more effectively given. Following the message we served sandwiches, doughnuts, coffee, and a treat of candy, peanuts and oranges. Then we brought out the family packages previously prepared with gifts in each package for every member of the family.

Before we were through with that first group another was waiting outside to come in immediately. Thus we had on Monday five groups and a total of 103. Tuesday P.M. it was four groups and 93 people. On Wednesday, it was six groups and 35 people. The total was close to an attendance of 300, from 125 families representing 600 individuals. We had previously listed nearly all of these families. We added a few more new families to the list during the Christmas celebration.

This is our opportunity to thank all who helped with this Christmas for the Navajos of our community. We had an abundance of boxes in every mail that provided gifts for the packages and there were gifts of money to provide the things we bought. We do appreciate your help. We have done the best we could to give the Gospel message and we seek your prayers that God's Spirit will strive with these people, bringing them to a saving knowledge of the Saviour whose birthday we celebrated.

Fred C. Patterson

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon.....R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer.....Warm Springs, Oregon
Rev. Louis Mitchell.....Tama, Iowa
Miss Carol Nelson.....Millerton, Okla.
Mr. A. E. Penney.....Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission.....Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman...Frenchburg, Ky.
Miss Ruth L. Courter, Prin., H.S...Frenchburg, Ky.
Mr. Lester McCauley, Prin., Grades Frenchburg, Ky.
Miss Carolyn Arndt.....Frenchburg, Ky.
Miss Alice M. Childs.....Frenchburg, Ky.
Miss Mary V. Hager.....Frenchburg, Ky.
Mrs. Pearl Hatfield.....Frenchburg, Ky.
Miss Irene Hays.....Frenchburg, Ky.
Miss Alice Hesselink.....Frenchburg, Ky.
Mrs. Alice Hughes.....Frenchburg, Ky.
Miss Janet Jones.....Frenchburg, Ky.
Mr. S. O. Linderholm.....Frenchburg, Ky.
Miss Alberta McBride.....Frenchburg, Ky.
Miss Helen McCoy.....Frenchburg, Ky.
Miss Reba Moody.....Frenchburg, Ky.
Miss Barbara Novosal.....Frenchburg, Ky.
Mr. Wayne Pethick.....Frenchburg, Ky.
Mr. Robert Randall, Coach.....Frenchburg, Ky.
Mrs. Leah Stephens.....Frenchburg, Ky.
Miss Roberta Stewart.....Frenchburg, Ky.
Mr. James Stoker, Music.....Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary..Frenchburg, Ky.
Mrs. Florence Eiler, Matron.....Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook..Frenchburg, Ky.

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister.....Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves.....Frenchburg, Ky.
Miss Dorothea Foucar, R.N.
Supervisor.....Frenchburg, Ky.
Miss Mary Alves, R.N.....Frenchburg, Ky.
Miss Dorothy Wells, R.N.....Frenchburg, Ky.
Miss Jeannette Mannix, R.N.....Frenchburg, Ky.
Miss Bernice Olson, Technician....Frenchburg, Ky.
Miss Mae Miller, Aide.....Frenchburg, Ky.
Miss Joan Johnson, Office.....Frenchburg, Ky.
Mrs. Josephine Smith, Dietitian...Frenchburg, Ky.

EZEL, KENTUCKY SCHOOL

Supt. and Mrs. William A. Heagen.....Ezel, Ky.
Miss Larue Millen, H.S. Principal.....Ezel, Ky.
Miss Lucille Artman.....Ezel, Ky.
Miss Ruth Bemis.....Ezel, Ky.
Miss Blanche Ericcson.....Ezel, Ky.
Mrs. Homer Haines.....Ezel, Ky.
Miss Zillah Hawthorne, Secretary.....Ezel, Ky.
Mr. Glen Helton.....Ezel, Ky.
Miss Anna Louise Hochstettler.....Ezel, Ky.
Miss Beulah Hogan.....Ezel, Ky.
Miss Jean Jardine.....Ezel, Ky.
Miss Gladys Millen.....Ezel, Ky.
Miss Gene Purdy.....Ezel, Ky.
Mr. and Mrs. Harry Stine, Jr.....Ezel, Ky.
Miss Frances Widstrand.....Ezel, Ky.
Mrs. Eliza Hulick, Supt. Clothes Room....Ezel, Ky.
Mr. J. Stanley Trimble (Physical Ed.)....Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook.....Ezel, Ky.

Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

EZEL CHURCH

Rev. Homer Haines.....Ezel, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey.....
Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones.....
.....923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington.....Westland, Pa.
Mrs. R. G. Russell.....
.....36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge.....
.....U. P. Home, Washington, Ia.
Miss Mae Beveridge..U. P. Home, Washington, Ia.
Miss Sallie E. Dickey.....
.....% D. H. Dickey, 127 Church St., Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent..Annemanie, Ala.
Miss Georga Lee Jackson.....Annemanie, Ala.
Mrs. Willie Knight.....Annemanie, Ala.
Mrs. K. P. Thomas.....Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples.....Camden, Ala.
Mr. H. W. McKeldin, Assistant.....Camden, Ala.
Mrs. Minnie B. Alford.....Camden, Ala.
Miss Climmie B. Allen.....Camden, Ala.
Mrs. Hazel Ballard.....Camden, Ala.
Mr. William B. Ballard.....Camden, Ala.
Miss Frances Boyd, Bible.....Camden, Ala.
Mrs. Nora S. Daniels.....Camden, Ala.
Mrs. Amanda E. Freeman.....Camden, Ala.
Mrs. Juanita C. McKeldin.....Camden, Ala.
Mr. E. C. Moody.....Camden, Ala.
Mr. Alexander Sanders.....Camden, Ala.
Mrs. Mamie L. Smith.....Camden, Ala.
Mrs. Mattie L. Street.....Camden, Ala.
Mrs. Izetta Stallworth.....Camden, Ala.
Miss Mabel L. Thomas.....Camden, Ala.
Mr. James Tyree.....Camden, Ala.
Mrs. Mildred Tyrce.....Camden, Ala.
Miss Bertha L. Washington.....Camden, Ala.
Miss Lizzie M. Washington.....Camden, Ala.
Miss Alice B. Whitaker.....Camden, Ala.
Mrs. B. D. Bridges, Cook.....Camden, Ala.
Mrs. S. W. Rivers, Matron.....Camden, Ala.
Mrs. Minnie Peoples.....Camden, Ala.
Mr. Martin Dees, Maintenance.....Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry.....Camden, Ala.

THYNE INSTITUTE

Mrs. Grayce S. Hadley, Bible.....Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt....Henderson, N. C.
Miss Gertrude Allen, R.N.....Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible.....Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham.....Knoxville, Tenn.
Miss Betty Montgomery, R.N.....Knoxville, Tenn.
Mrs. Mozelle Robinson.....Knoxville, Tenn.
Miss Mabel Weir.....Knoxville, Tenn.
Mr. George W. Williams.....Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary.....Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway..Miller's Ferry, Ala.
Miss Aline Crossing.....Miller's Ferry, Ala.
Mrs. Edith Ervin.....Miller's Ferry, Ala.
Mr. Ferdinand S. Ervin.....Miller's Ferry, Ala
Miss Darthula Mangram, Sec'y6Miller's Ferry, Ala
Miss Minnie Murphy.....Miller's Ferry, Ala.
Mr. C. T. Patterson.....Miller's Ferry, Ala.
Mrs. Roma Patterson.....Miller's Ferry, Ala.
Mr. Frederick Reese.....Miller's Ferry, Ala.
Miss Gloria J. Ridgeway.....Miller's Ferry, Ala.
Miss Gladys Ross, Bible.....Miller's Ferry, Ala.
Mrs. Eleanor Varner.....Miller's Ferry, Ala.
Mrs. Pearlye E. Williams.....Miller's Ferry, Ala.
Miss Eulalie F. Wood, Music....Miller's Ferry, Ala.
Mrs. Louise L. Burress, Nurse..Miller's Ferry, Ala.
Mr. C. J. Wright.....Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boy's Maatron.....Miller's Ferry, Ala.
Mrs. Bessie Stevens, Girls' Matron.....Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker.....Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.....Prairie, Ala.
Mrs. Theola Gordon.....Prairie, Ala.
Mrs. Leola Jackson.....Prairie, Ala.
Miss Vashti Jones.....Prairie, Ala.
Mrs. D. C. McCall.....Prairie, Ala.
Mrs. William T. Peters.....Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie.
.....625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy.....
.....717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren.....
% Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White.....
.....825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Tanta
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Marjorie J. Dye, 1951 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice McClellan, 1948 ..... Cairo
Miss Jeannette L. McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Lucile B. Nichols, R.N.A., 1945 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Martha A. Roy, 1939 ..... Luxor
Miss Ines M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Cairo

On Furlough

Miss Mary F. Dawson, 1922; 1945 .....
1005 W. Chestnut Ave., Yakima, Wash.
Miss Martha C. Glass, 1921, % Mrs. Edgar Robeson, 715 E. Archer Ave., Monmouth, Ill.
Miss Eulalia D. Grether, 1929 .....
435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 .....
R. D. 1, Fayette City, Pa.
Miss Millie I. Kelso, 1946 .....
Hastings St., Brookville, Pa.
Miss Frances Patton, 1922 ..... Sparta, Ill.
Mrs. Rachel T. Seiver, 1925, c/o Mrs. W. E. Bedorf, 336 S. Carmelina Ave., Los Angeles 49, Calif.
Mrs. Jane C. Smith Simpson, 1922 .....
228 E. Main St., Ligonier, Pa.
Miss Laura B. Wright, 1921 .....
% Mrs. R. H. Paxton, Camden 8, Ohio

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 .... Campbellpur
Miss M. Lois Boyd, 1919 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 .... Sangla Hill
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Edith M. Drake, 1947 ..... Gujranwala
Miss Margaret J. Fehlman, 1913 ..... Sargodha
Miss Dorothy M. Fisher, 1947 ..... Rawalpindi
Miss Eva M. Hewitt, 1930 .... Hajipur, Sialkot City
Miss Reba C. Hunsberger, M.D., 1921 .. Sialkot City
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss M. Frances Lincoln, R.N., 1920 .... Sargodha
Miss Glendine Lundquist, R.N., 1933 .. Sialkot City
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 . Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Dorothy Roberts ..... Sialkot City
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Josephine L. White, 1951 ..... Sialkot City

ON FURLOUGH

Miss R. Jean Black, 1921 ..... Petrolia, Pa.
Miss N. Addaline Brandon, 1931 .....
905 Publication Bldg., Pittsburgh 22, Pa.
Miss Evva P. Hartig, R.N.A., 1924 .....
57 Broadway, Frostburg, Md.
Miss Alice G. Hill, 1938 ..... Greensboro, Vt.
Hiss Elizabeth H. Turner, R.N., 1947 .....
R. D. 1, Oil City, Pa.
Miss Helen V. Weede, 1928 .....
514 N. Broadway, Sterling, Kansas

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

On Furlough

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 .?..... Athara
Miss Jean Maxwell, M.N., 1946 ..... Nasir
Miss Marguerite M. McClellan, 1926 .....
Box 34, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Khartoum
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Phyllis A. Rogers, 1949 ..... Malakal
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Khartoum
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Eleanor C. Vandevort, 1949 ..... Nasir
Miss Ruth E. Wilson, 1951 ..... Khartoum North
Miss Joan E. Yilek, 1948 ..... Pokwo, Gambela

On Furlough

Miss Aleta J. Matthews, 1946 .....
Box 476, Jetmore Kans.
Miss Frances Turk, R.N., 1921 .....
Taylor Hall, Columbia Hospital, Pgh. 21, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gore
Miss Isabel Blair, 1922 ..... Gore
Miss Eileen Halewood, R.N., 1947 .... Addis Ababa
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 .. Addis Ababa
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Hazel J. McGeary, 1946 ..... Sayo
Mrs. A. W. Pollock, R.N., 1942 .....
P. O. Box 309, Jimma
Mrs. Ruth L. Walker, 1923 .. P. O. Box 309, Jimma
(All Maji and Sayo mail: Box 1111, Addis Ababa)

On Furlough

Miss Marjorie Faught, R.N., 1933 .....
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Ruth M. Nichol, 1933 .....
331 Park Ave., Nutley, N. J.

Under Appointment

Miss Norma H. Knieriemen, R.N., 1953 .....
5437 Euclid Ave., Philadelphia 31, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .. West Middletown, Pa.
Miss Elizabeth McKibben, 1924 .....
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 .....
c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Miss Nellie C. Smith, 1911 .....
c/o U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 .....
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1893 .... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 .....
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919 .....
1203 E. Washington St., Washington, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

OFFICERS OF THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Des Moines, Iowa, June 2-5, 1953

President ..... Mrs. Herbert L. Downie, 18970 Littlefield Ave., Detroit 21, Mich.
First V. P. .... Mrs. Virgil M. Cosby, 3241 Washington Blvd., Cleveland Heights, Ohio
Second Vice President ..... Mrs. Marion Brawdy, 25½ Benton Ave., E., Albia, Iowa
Secretary ..... Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer ..... Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.

LOCAL COMMITTEE, DES MOINES PRESBYTERIAL, FOR 1953 WGMS CONVENTION

Mrs. F. E. Simmerman, Chairman ..... 4216 Allison Avenue, Des Moines, Iowa
Mrs. C. T. R. Yeates, Co-Chairman ..... 1808 42nd Street, Des Moines, Iowa
Mrs. Everett McKee, Secretary ..... Indianola, Iowa
Mrs. Harley C. Shirer, Treasurer ..... 1909 35th Street, Des Moines, Iowa

SUB-COMMITTEE CHAIRMEN

Miss Hazel Hunt, Registration and Assignment ..... 4114 Allison Avenue, Des Moines, Iowa
Mrs. H. L. Peterson, Registration and Assignment ..... 1903 61st Street, Des Moines, Iowa
Mrs. Ila McIntyre, Food and Serving ..... 4114 Allison Avenue, Des Moines, Iowa
Mrs. T. Bonar McKee, Publicity ..... Carlisle, Iowa
Mrs. J. H. McNamee, Transfer ..... 4205 Allison Avenue, Des Moines, Iowa
Mrs. M. J. Dwigans, Badge ..... 3807 Hunter, Des Moines, Iowa
Mrs. T. W. McLeran, Decorating and Equipment ..... 6815 Sunset Terrace, Des Moines, Iowa
Mrs. Don McVey, Ushers and Pages ..... 1630 Beaver Avenue, Des Moines, Iowa
Mrs. Martin Tollefson, Music ..... 227 Zwart Road, Des Moines, Iowa
Mrs. Don LeCroy, Pageant ..... 2901 Sheridan, Des Moines, Iowa
Mrs. A. Platt Taylor, Special Services ..... 1919 36th Street, Des Moines, Iowa
Mrs. Lida Launspach, Literature ..... 2015 40th St. Plc., Des Moines, Iowa

A MESSAGE FOR LENT

(*Continued from Page* 415)

those are the principles of Christianity. We know that human nature is weak, and that sometimes it is hard to keep our promise to serve Christ. But whatever our excuses or failures may be, we should turn to God for help, for guidance, and for forgiveness of our sins.

We know there are many opportunities to do good deeds every day for our fellowmen. Sometimes, just a smile, or a kind word, is what a person needs. So remember that little words of kindness and words of love, can contribute much to the happiness of others. Our world is in great need of friendship. Let us be friendly to our neighbors.

THE TEENS

(*Continued from Page* 432)

had gathered to drink coffee. Everywhere they had gone they had found prepared hearts and had found themselves able to tell the exciting story of Jesus. Little Yeshie, and our gangly Abebe out preaching for the Lord.

I looked at him tonight and I thought of Heille and Desalyn and Atomsa and a dozen others who have been out teaching the wonderful word of God this summer. They are keen young fellows who know the precious faithfulness of our Lord Jesus Christ and love to serve Him. I thought of them and I thought of the new school where the last stone flagging is being laid. Most of these kids have helped build this school after classes. It is ready now to take them in and to take many many more like them, to shelter them, while they learn what God has said to us in His Word.

They learn other things too. They can speak in three languages. They know some of the mysteries science has solved. They like the precision of math. They love to play our games, but they know what come first. They have given their Lord first place, and so have a wonderful time in everything else. They want to serve Him, and more than anything we want to help them be ready to do the best job possible. May journeys like Abebe's be multiplied a hundred times over in the next few years!

* * *

See Literature Dept. for the new booklet by Dr. Grice, and other materials.

THE GIRLS' SCHOOL, ADDIS ABABA

Above: View of the Compound and buildings; Left: Three of the top class girls; Middle: Girls entering chapel for morning chapel service; Right: Some of the older girls in their Ethiopian dresses.